

AMERICA

A CATHOLIC REVIEW OF THE WEEK

APRIL 25, 1942

WHO'S WHO

H. C. MCGINNIS is a reporter-at-large and an observer on many fronts. In these columns, he has exposed Communist activities and Rutherford's Witnesses, and has poked skillfully into economic problems. His article this week is of a very constructive nature, not about a new project nor about a plan that has lacked notice. But he has checked on the information and brought the statistics up to the date. . . . GERARD DONNELLY is welcomed once more to the columns he helped edit so well. He is at present a Professor of Religion, St. Louis University, St. Louis, Mo. His article continues the fascinating series he wrote on the variety within unity of the liturgy. . . . DANIEL M. O'CONNELL completes his very enlightening and most encouraging observations on the ex-alcoholics. The movement seems to be growing anon and anonymously, and is reaching out for a more substantial spiritual argument for reform. . . . COLONEL CONRAD H. LANZA has been a specialist writer for military magazines for several years. He has, also, contributed articles on military men and matters for the Dictionary of American Biographies. . . . JOHN J. O'CONNOR, former managing editor of the *Commonweal* and now associate professor of history, St. John's University, Brooklyn, N. Y., has frequently contributed articles of value on Catholic apostolates. It may be noted that he is one of our regularly starred book-reviewers. . . . JAMES P. CONNELL, of the Department of Political Economy at Assumption College, Windsor, Ontario, writes: "I am in the more or less enviable position of being able to deal with literature as a hobby." His dealing with the modern novel shows him to be quite expert in his hobby.

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COMMENT

SAYS the Congress Party of India, "Only the realization of present freedom could light the flame which could illuminate millions of hearts and move them to action." Says the Moslem League: "Any attempt to solve in the future the problem of India by evading real issues is to court disaster." Says Sir Stafford Cripps: "We have tried our best to agree. We have failed;" and: "First there was difficulty as to defense. Upon that the attitude of the British Government was very adamant." He has still hope that the people of India will unite in the hour of supreme danger. Countless millions, not in Great Britain alone, but all over the world, and doubtless in India itself share that hope, which is bound up with British ability to accept the inevitable in the matter of India's independence. The nub of the Indian problem, however, deeper than all political or economic considerations, is the religious question. In agonized perplexity, a world that refuses to take seriously the religion from which it draws its civilization, finds it must fight for dear life with the aid of peoples whose religious beliefs and practices are absolute, radical, rigidly determining every detail of their lives. A believing Christian world could have dealt with Hindu and Moslem on the plane of Indian thought. A skeptical world is helpless, and brute Axis paganism gleefully rubs its hands at the prospect. Universal and formal repudiation of irreligion and all irreligious propaganda by all the United Nations would go a long way toward winning the Indian peoples over to immediate unity in the cause of a common defense.

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ARCHIBALD MACLEISH, director of the Office of Facts and Figures, speaking at a luncheon of the Russian War Relief, intensely deplored the anti-Russian bias of a "small minority" of the press and people in this country. We agree with Mr. MacLeish that any bias is unfortunate, but we also think that it could most easily be corrected, or at least vastly mitigated. Such mitigation of anti-Soviet dislike, indeed quite a radical change in the attitude of millions of Americans toward the Soviet regime, would be attained, says the Rev. Edmund A. Walsh, S.J., of Georgetown University, if the Soviet regime would take certain very simple and obvious measures toward that end. These are measures wholly in accord with the principles of democracy for which the United Nations are understood to be contending. It would mean that Russia would, as Father Walsh suggested, place the Third International once and for all "in the archives." Full and unqualified religious liberty would be proclaimed. The Soviet Government would announce its adherence to the Eight Points of the Atlantic Charter, and the principles subscribed to by the twenty-six Allied nations and the American Republics at Rio de Janeiro.

These are simple and practical steps, that would do more toward the elimination of anti-Soviet bias than a thousand luncheon addresses.

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THAT exceptional talent and application merit exceptional rewards is a dictate of common sense. To what extent, however, the principle should be applied, especially in the present economic order, is another question entirely. For the common good, ought there to be some limitation on exceptional rewards, or should our managerial geniuses be permitted to take all that the racket will bear? The problem is not a new one among us, but like so many other socio-economic problems, it still remains unsolved and begets a host of difficulties. Only the other day, at a meeting of the stockholders of the American Tobacco Company, salaries and bonuses paid to the president and three vice presidents of the firm became a source of bitter contention. These four officials received for their labors in 1941 a total of \$740,558, some of which was, happily, returned to the Company as a result of a successful stockholders' suit. Introducing a resolution to limit bonuses to \$100,000 for the president, and \$50,000 for the vice presidents, a stockholder asserted that the princely stipends hitherto paid "attract labor trouble and lead to demands for increased wages." This contention scarcely needs proof, but if proof is wanted, the current negotiations between General Motors and the United Automobile Workers provides it in abundance. Demanding wage increases, Walter P. Reuther, director of the Union, alleged that since the Company gave its president and three other key executives a total of \$6,644,437 annually, it certainly could afford to raise the modest pay of its workers. Entirely apart from this reasoning, there would seem to be a limit on salary and bonuses beyond which they become socially undesirable.

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ONE tabloid is baiting another tabloid to bet on the question of whether or not there will be Congressional elections this year. That such a question should ever be raised or that it should be seriously considered by any American mind is a discouraging symptom in our country. If there should ever be the incredible decision to forego elections to Congress or the Senate, for any reason whatsoever, then the planners of a new American order, now furiously at work, will have won the victory over defeated democracy. It is true that even a Congress in opposition to the Administration could do little except cause embarrassment and intensify criticism. The President and the executive department of Government have all-out powers over the war effort and the national economy. The Administration

has more billions of dollars already authorized by Congress than it can spend in the next four years. No Congress, of whatever nature, can now change our major war policy until the world at war is ready for a settlement. Such matters are not the points at issue in the discussion of holding or not holding Congressional elections. The sole issue is that of destroying or not destroying our right as citizens to cast a vote at a specified time for the person who is to represent us in our Federal assembly.

IT HAD been our belief that George V. Denny, Jr., founder and director of "America's Town Meeting of the Air," was a vigorous champion of free speech. We had thought that his seven-year labor for Town Hall and the "air" meetings was all directed to the aim of promoting the free expression of American opinion. In a recent release, we confess that we failed to follow the processes of his reasoning. Declares Mr. Denny:

Freedom of speech is a very dangerous thing. It can destroy as well as it can create. It helped to destroy the German Republic. It helped to destroy democracy in Italy and Spain, and it was one of the most potent weapons of the Nazis in the destruction of France. To be truly constructive in war time, free speech should be channeled into the processes of orderly discussion whenever it deals with controversial questions or criticisms of the nation's war-effort. Otherwise, enemies in our midst, or well-meaning but ill-informed citizens may use free speech to highly destructive ends.

This is either nonsense—or the confession of a dilemma in the mind of Mr. Denny. In his programs, free speech will be, perhaps, the prerogative of only those whom he deems worthy to be allowed freedom of speech, or of those views which he may "channel" safely, or of such criticisms as have been carefully censored in advance. We trust that the war exigencies do not reduce our freedom of speech to the rationing practised in Axis countries.

INTER-AMERICAN good neighborliness through the exchange of college and university students is much in the news these days. It is a fine way of fostering mutual understanding, and lest you think that we Catholics have been sluggish in the matter, look at these statistics, which were released during the recent Chicago convention of the National Catholic Educational Association. Inter-American students at Catholic colleges and universities now number 693, and almost every country of the whole Western Hemisphere is represented. A good number of these students are enjoying either full or partial scholarships, and these grants are growing constantly—for example, twenty-five graduate scholarships have been added since last year. This magnificent work, carried on in the atmosphere of Christian culture which our South-American visitors particularly will find warm and homelike, will do wonders in breaking down the all-too-frequent and all-too-justified impression our Southern friends have of Americans as a lot of materialistic money-bags. It is to be noted, too, that the present world-crisis has not inaugurated

this work of our Catholic schools—it has merely stimulated it and increased its real importance.

ALREADY plans are being formulated for post-war America. According to a recent report of the Twentieth Century Fund, more than one hundred agencies, both governmental and private, are at present engaged in this work, and as time goes on, the number will certainly increase. At first sight, such an expenditure of money and energy appears ill-advised. With the war going badly everywhere and the possibility of defeat to be reckoned with, all our efforts should, seemingly, be directed to equipping troops and sending them to the support of our hard-pressed allies in Europe, Asia and Africa. That such sensible reasoning is wrong merely emphasizes the bewilderingly complex nature of modern war. It must be generally evident by this time that before this struggle ends, our whole economy will have been drastically upset. As a consequence, when the shooting stops, we are going to face the staggering task of making a transition from an economy geared for total war to peace-time conditions. To accomplish this without grave disorder and without enduring a depression that will make the 1929 crash seem like a tempest in the economic teapot, requires the most careful and systematic planning.

THERE is just one difficulty about the many expressions we hear deploring the spread of hate. Frequently they are not convincing. If there is any flaw or limit in our antithesis to hate, such expressions of regret can serve to stir up as many unfriendly feelings as they denounce. There is only one antidote to hate, and that is an absolutely universal love. Such a love follows the teaching of Saint Augustine, that the only people in the world concerning whom we can absolutely despair are the devil and his angels. Of all other human beings, no matter how completely they may have surrendered to the sway of the evil spirit, there is always the hope of correction, of conversion, of salvation. In the present crisis, even for the most generous souls, there is always some one, somewhere, some one nation, or partisan, or group, enemy, ally or neutral, to whom it is superhuman to extend the law of universal love. It is superhuman to love those whose atheistic or anti-Christian doctrines we utterly combat and detest. It is superhuman to love those who hate, not us personally, but all that we ourselves venerate as good and holy. Were we not children of God and brothers of Christ, the superhuman would be the impossible. As God's children and Christ's brethren, all things are possible to which He has called us.

IMPRESSIVELY, as always, *Life* magazine prints a document in its April 13 issue, entitled "Voices of Defeat." It is an indictment of those who "sow lies and hate inside our lines . . . abuse free speech and spread Hitler's propaganda." *As far as it went* it was excellent, unimpeachable matter. But after

the preamble, which stated that the article had been prepared by "Life's editors and correspondents, with the aid of special investigators," we looked for something larger in scope and not so obviously a piece of special pleading. We are thoroughly in accord with Life's annoyance with the un-American squawking of the lunatic fringe and with its righteous anger against anti-Semitism and all those who snipe against the American war effort by exalting Japanese, German and Italian totalitarianism. So far, so good. But it seems to us that Life is rather myopic in its view.

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ANTI-SEMITISM is an evil, un-Christian thing; but so is anti-Catholicism. Life's article rightly seethes with indignation, and pillories the magazines which disseminate false accusations and incite hatred against the 4,770,647 Jews in the United States. But what about the magazines and papers which are dedicated exclusively to falsifying and vilifying the 22,293,101 Catholics in this country? And yet in shrill hatred, false accusation and bad printing, they far outstrip the anti-Jewish periodicals. What about the newspapers; some of which Life praises as sentries of Americanism, which create the impression that Catholics are Facist-minded and therefore suspect. (Call the roll of the armed forces!) But perhaps Life is too worried about the influence of the lurid, hate-mongering and red-eyed press. It is true, as Life observed, that:

the laws of free speech contain no provision which permits a little group of spiteful men to indulge in unbridled abuse and falsehood. . . .

but let Life, the Jews and the Catholics, realize that it is what you are, and not what your biased enemies say about you, which counts in the long run. How many Americans are really influenced by the rantings of fanatics—including the many which the authors of Life's report, strangely, did not mention?

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AS a result of the labors of some of the 1,703,079 workers who call Uncle Sam their boss, we are now informed that occupants own 43.7 per cent of the homes in this country. A comparison of this data, which was gathered in connection with the 1940 census, with the situation existing in 1930, reveals a decline of 4.1 per cent in home ownership during that decade. As was to be expected, the figures for home ownership are highest in our rural areas and lowest in urban centers. Since the national birth-rate is also higher in rural regions than in cities, we are led to speculate whether there is any relation between babies and home ownership. Here is a subject, it strikes us, to titillate the curiosity of some student in search of a doctorate. Should this topic, however, not appeal to his scholarly instincts, we would suggest that he investigate the home-ownership policies of the Federal Government. Without prejudice, of course, to his rigorous objectivity, we are inclined to believe that such a study would show that, had it not been for the assistance from Washington during the dark days of the early 'thirties, the drop in percentage of home owners would have been much more than four per cent.

THE WAR. American-French relations entered on a new phase as Pierre Laval, under Nazi pressure, was reinstated in the Vichy Government. . . . Answering questions raised in Australia, President Roosevelt reiterated that General MacArthur was in supreme command of land, air, naval forces in the Southwest Pacific. . . . Launched were the destroyer *Chevalier* and the submarine chaser *PC564*. . . . Enemy submarines sank fifteen merchant ships off the Atlantic coast, damaged two others. Four additional ships were sunk off the coast of Brazil. . . . In the Bay of Bengal, Japanese planes sank the heavy British cruisers *Dorsetshire* and *Cornwall*, and the aircraft carrier *Hermes*. . . . The United States Army freighters *Liberty* and *Meigs* were lost through enemy action in the Southwest Pacific. Lost also was the United States submarine *Perch*. . . . American forces destroyed eight Japanese planes around Australia, two in the Philippines. . . . American submarines in the southwest Pacific sank a Japanese cruiser, an auxiliary cruiser or tender, a 7,000-ton merchant vessel, a submarine chaser, damaged and possibly sank a 4,000-ton freighter. . . . Lieutenant-General George H. Brett, commanding air forces in Australia, stated that an increasing flow of planes and supplies was moving from the United States to Australia. . . . A direct hit on a Japanese aircraft carrier was scored by Allied planes near Rabaul, New Britain. . . . Staging a far-flung assault, three B-17 American Flying Fortresses and ten B-25 medium bombers flew from Australia to secret air fields in the Philippines and pounded the Japanese invaders for two days. The raiders, attacking Nichols Field, outside Manila, Batangas in lower Luzon, the islands of Cebu and Mindanao, destroyed hangars, damaged runways, sank or damaged eight Japanese ships, shot down five airplanes, inflicted injury on many more, pounded enemy troop concentrations. Only one plane was lost by the American raiders and the crew of that were rescued. The force returned to Australia with a number of evacuees from the beleaguered islands. While operating over Manila, the American bombers were 2,000 miles from their Australian base. . . . Before the collapse of the American-Filipino forces in Bataan, General Wainwright managed to evacuate 3,500 sailors and marines to Corregidor. The American forts in Manila Bay continued to hold out. . . . Before the Japanese could get them, the Americans destroyed a submarine tender, a minesweeper, a tug and the floating drydock, *Dewey*. . . . Japanese bombed Corregidor ceaselessly. Japanese batteries on Bataan and on the southern shore of Manila Bay pounded the American-held islands. . . . Despite fierce resistance by a small American-Filipino force, 12,000 Japanese effected landings on the island of Cebu. During the operation, a United States torpedo boat sank a Japanese cruiser. . . . The United States mine sweeper *Finch* was sunk at Corregidor by enemy bombs. . . . Nipponese troops, streaming from eight transports, effected two landings on Panay, another Philippines island. . . . American-Filipino patrols continued causing substantial damage to the enemy in Mindanao.

GROWING approbation from the Hierarchy of Canada and the United States and increasing popularity is reported by the League of Saint Gerard. It has been established by the Redemptorist Fathers for the purpose of a crusade of prayer and action against the pagan curse of birth control, or "anti-life" as the League prefers to call it. The crusade is under the patronage of "the Mothers' Saint," Saint Gerard Majella, youthful Redemptorist lay-brother (1726-1755). The League welcomes, however, any solid or constructive social movement which would help to make better living conditions in the home and thereby remove the economic burden of children. It welcomes also every work of practical charity and cooperation which would help the mother during the time of childbirth.

ONCE more the spiritually powerful voice of Cardinal von Faulhaber, Archbishop of Munich, is heard in protest against the Nazi assaults on religion. The N.C.W.C. News Service publishes the full text of the Archbishop's sermon in the Munich Cathedral the night of December 31, 1941. "There rages in our country," he said, "the fiercest discord—the most unnecessary and the saddest of all wars, the war against the Church."

In the past year the war against the Church has culminated in the demand to leave the Church. Clear indications give promise that in the new year this demand will be made with renewed emphasis and that the question, "Will you leave the Church or will you resign your position?" will be raised again, louder than before. To this question this New Year's Eve sermon will give the answer: "No, thrice no, I will not leave the Church."

"No paper," said the Archbishop, "has been made available for new editions of the Catechism, of religious booklets for children, Bible history volumes or the diocesan prayerbook . . . but controversial pamphlets against the Church are still permitted to appear in gigantic editions." The Church is now prevented from acquiring any land or real estate no matter how little. In the coming year, the bells of the churches are to be taken away.

COINCIDING with the beginning of the annual drive for the Catholic Charities of the Archdiocese of New York, Archbishop Spellman consecrated a new permanent altar in the Lady Chapel of St. Patrick's Cathedral and named the white marble statue of the Blessed Virgin that surmounts the altar "Our Lady of New York." The title is unique and one wonders whether that may not lead to some more cities to be placed under her patronage. Shall we see Our Lady of Chicago, of San Francisco, etc.?

PARTICULARLY in our times, believes the Most Rev. Samuel A. Stritch, Archbishop of Chicago, and in the tomorrow do we need a clergy learned in theology. At the thirty-ninth annual convention of the National Catholic Educational Association held in Chicago the Archbishop urged that greater emphasis should be placed on "synthetic" training in theology. "Let the seminary professor," he said, "with all the skill of a trained educator present to

his students Catholic Doctrine, demonstrate it from Scripture and Tradition, argue it after the manner of the scholastics, and build up in them a great theological synthesis, that they may go out into a world wherein men are longing and crying for the truths which he will know how to dispense to them." The Archbishop was insistent that the scholastic method should not be sacrificed to the historical research method. Research studies in positive theology should not be undertaken before full completion of the study of synthetic theology through four years.

THE AMERICAN workingman centering his whole attention now in progressive war effort is in greater need than ever of support from spiritual means. Realizing that the laborer might be lost in the whirl of engrossing activity and subsequent pleasure needed as relaxation, Rev. John P. Boland, of Buffalo, N. Y., a noted labor arbitrator, has composed a short prayer to be said daily by the American worker.

Almighty Father, I offer Thee, this day, every thought and word and action of mine as prayers of faith in Thee, of hope in Thy provident care, of love of Thee and Thy justice. May my prayers parallel all my work and sacrifices for America. Bless America now and forever. Amen.

The prayer reminds the American laborer of his duty to his God, his country and his own soul.

WRITING specially for the N.C.W.C. News Service, Monsignor Zygmunt Kaczynski, Dean of the Polish Army Chaplains, a member of the Polish National Council, and Chaplain to the President of Poland, observes:

The wounds of the Church in Poland are indescribably terrible. However, if there is any grain of solace amid Polish Catholics' suffering and any ray of hope for better days with the relatively near future, it must be said they are to be found in Russia.

The oppression, hardships and disabilities endured by the Poles at the hands of the Soviets have been too great to permit of any great rejoicing over what may be regarded as a somewhat improved condition of Poles in Russia since the signing of the Polish-Soviet pact. A staggering amount of changes must yet be made before Polish Catholics enjoy real religious liberty under the Russians.

Nevertheless, the situation of Polish Catholics under the Nazis is infinitely worse at this writing. Dioceses have been liquidated, priests murdered, arrested and deported by the thousands, and the civilian population has been deprived entirely of the consolations of religion.

Were the prospect for the future to be based on the current status of Polish Catholics in Russia, it could be said that in Russia the Church is rising from the catacombs, while in Germany it is descending into the catacombs.

According to Monsignor Kaczynski, at present only fifty-two priests enjoy freedom in Soviet Russia, and they are all army chaplains. In German-occupied Poland seven Polish dioceses have been liquidated, the Bishops of these dioceses deported and ninety per cent of the clergy imprisoned or exiled. A large number of them have been executed by the Gestapo. Churches are closed and millions of Catholics are entirely without Mass or the Sacraments.

CAPITAL, LABOR AND CONSUMER ALL HAPPY UNDER JOSLYN PLAN

H. C. MCGINNIS

IN the Catholic plan for economic justice, there is a permanent remedy that calls for a participation by "labor" in both profits and management. Many systems for profit-sharing by workers have been advocated and quite a few have been tried. The large percentage of those tried have fallen far short of their goals, thus creating the impression that such ideas simply will not work except, perhaps, in isolated cases. However, most of these failures can be attributed, upon study, to selections of wrong methods or of imperfect safeguards.

Since Capital's only reason for its employment in business is the earning of the largest dividends possible, obviously any profit-sharing plan which is to be permanently successful must not decrease Capital's earnings to its owners. Anything else falls down through sheer idealism. Therefore, it would seem necessary that any plan, to be successful, must appeal to the interests of the employer, management and the worker.

Capital, for instance, must be shown that it will make more actual dollars through profit-sharing than it did before. Management, responsible for producing Capital's earnings, must find its task easier, not harder, when Labor comes in on the cash dividends. Labor, to make these things possible and to merit its participation, must see reasons to participate in such a way as to draw forth its full interest and confidence.

Since, in money matters, the world is still far from being motivated by any amount of idealism, any plan for a new order of economic justice must be intensely practical; and since, to be of maximum benefit, it must be more or less universally adopted, it must appeal to those with crass and selfish motives. Let us look, then, at an actual plan in operation, one which was begun as the result of twenty years' study and experimentation and which, since installation, has been working successfully for twenty-two years.

This plan is, admittedly, not the last word in Capital-Labor cooperation, but its methods and results are food for thought. It is known as The Joslyn Plan and is operated by the Joslyn Manufacturing and Supply Company of Chicago. While there are other plans in which Labor participates in corporate earnings, this particular plan is chosen because it is most thoughtfully worked out and most comprehensive from all angles.

Although the plan's originator, Marcellus L. Joslyn, may be considerable of an idealist at heart,

he approached the solution of his problem with most practical thoughts in mind. He explains:

We decided to try to evolve an unemotional plan, based on hard facts and universal motives, as far as they could be discovered and made adaptable to the ends we deemed desirable. . . . In spite of all the pretty assumptions as to the probable behavior of men, there is just one thing we can always rely upon and that is self interest. A working hypothesis must appeal at all points to this incentive, if it expects a response.

With this thought in mind, the Joslyn Plan's originator knew he must develop larger and more reliable dividends if Capital were to respond. He knew he must offer Labor something which would be a constantly increasing incentive for it to give its best at all times, so that an increased and more profitable production would result. Furthermore, he knew that these gains to both Capital and Labor must not be secured at the customers' expense.

Without taking up the plan's working details right now, let us see how Capital has fared since the plan was put into operation in January, 1919. At that time, one share of the corporation's common stock had a book value of \$475 and paid a dividend of \$24. Although the depressive years of the last decade made large dents in the company's earnings, on December 31, 1938, this \$475 investment had increased, through stock dividends, to a market value of \$3,280. In addition, it had received cash dividends of \$1,928, the dividend return having jumped from \$24 in 1919 to \$388 in 1937. Certainly Capital need not be afraid of a system which, in spite of the depression, brought such a desirable increase in its earnings.

Now, let us see briefly what Labor received for its share over this same period. In addition to receiving wages as high or higher than usually paid in that field, the worker who invested \$100 a year from his wages, paying monthly into the plan as later described, had to his credit at the end of the twenty-year period the sum of \$19,837. The \$1,400-a-year worker who could save perhaps only \$70 a year or slightly more than \$5 per month, had credited to him in the Plan's fund the sum of \$13,885 or about ten times his savings. Many other benefits, such as insurance, hospitalization and so forth, were also enjoyed by the workers.

With Capital satisfied by its earnings and Labor happy because of this financial participation in the fruits of its labor, the corporation met stiff competition and hard times very successfully. If all this

seems too good to be true, let us review the theory upon which the plan's success is predicated.

In a very practical sense, Mr. Joslyn realized that Capital's earnings are usually greatly reduced by Labor's wilful incompetence, wastage and breakage of materials, a grudging performance of its tasks due to wage dissatisfaction, and the inefficiency resulting from heavy labor turnover. Therefore, if Capital's earnings per dollar were to be increased, the worker must be given convincing reasons for eliminating the enemies of gainful production.

Since the stockholders had invested their dollars, the plan calls for workers to invest some money so as to feel a proper responsibility in the concern's success. However, there must be a distinction: the stockholders' money represents a business venture, while the workers' money represents savings and must be safeguarded as such. Therefore, a trust fund was planned so that the workers' contributions would be kept invested in Government or State bonds, or in securities approved by the State for trust investments. Since, in the early stages of any cooperative agreement between Capital and Labor, Labor is inclined to be somewhat suspicious, this provision makes for the workers' confidence.

Since the success of a cooperative operation depends largely upon its full acceptance by all concerned, all employees who have been with the corporation for three years and who then refuse to join the plan are asked to resign. The others agree that not more than five per cent or less than two and one-half per cent of their wages are to be deducted each payday; these contributions to the fund are to be administered by a trustee, acting with the approval of an advisory committee of five; three of these are company officials, elected by the Directors, and two are employees, elected by the workers. The trustee is one of the three company members. The yearly contribution to the fund by any employee is limited to \$200. This keeps high-salaried employees from sharing too greatly in the benefits of the plan which is primarily intended for the rank and file.

The Company, on its part, agrees to pay each year ten per cent of its net earnings into the fund, this amount not to exceed four times the amount paid in by the workers for the same period. This Company contribution may be invested in any way the trustee and advisory committee deem proper.

When a worker arrives at sixty years of age, he receives from the fund his entire credit. Should he resign before reaching retirement age, he withdraws all he contributed to the fund, plus accumulated interest and one-half the Company's contribution, also computed with accumulated interest. In such cases, the remainder reverts to the general fund and increases the interest of the members.

In the event of death prior to retirement age, the member's estate is paid his *pro rata* share of the fund as of the date of his death. In the event of disability before retirement age, the withdrawing member may be paid, at the discretion of the trustee and advisory committee, his full *pro rata* share.

Another excellent feature is that the member's

interest is not transferable or assignable and cannot be attached or taken for any debt. Although the member is not permitted to withdraw any part of his interest in the fund during his employment, he may make loans against it in cases of emergency.

In addition to this participation in the Company's earning, the member is covered by life insurance of at least \$2,000 until such time as his interest in the fund reaches that amount and replaces the insurance feature in case of death. The corporation also carries casualty insurance on its employees and a hospitalization reserve has been set up.

One objection on the part of workers generally in regard to pension plans is that, as their pension dates draw near, they fear more and more their discharge to remove them from pension eligibility. Unfortunately, cases of this character are all too frequent, for many faithful employees are discharged for some reason or other just as they are about to be retired on pension. The Joslyn Plan, however, removes the workers' fears in this regard. Any discharged employee has the right of appeal, provided he is in good standing in the fund at the time. Upon filing with the advisory committee a written protest, the aggrieved employee can set forth why he considers his discharge unfair or unreasonable. The committee then sets a hearing date and a four out of five vote by the committee is necessary to sustain the discharge, otherwise the employee returns to work.

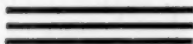
Space prevents going into all the details and safeguards of the plan, but they are all most excellent, otherwise they would not have brought about the results the plan has achieved. The worker who starts in with the Company at 30 and works to the retirement age of 60 and, upon an annual saving of \$100, withdraws a very tidy little fortune of around \$45,000, is bound to use every bit of ingenuity he possesses to help produce or increase this amount. To this amount the stockholders have not contributed a nickel out of their earnings but, on the contrary, are getting for themselves greatly increased dividends as shown above.

It is obvious that the general welfare of all, which social and economic justice requires, can be gained only by creating such justice for each class or group making up the whole, and this kind of Capital-Labor cooperation is a long step toward that end. Both sides have gained at no expense to the public, which has also gained through better values and service for its money.

The Catholic program for social and economic justice is not based upon the gains of any class or classes at the expense of the common good. It is based on a natural justice for all, and certainly no professorial theory of justice can be better than the natural justice set up by the Creator of all for the happiness of His earthly children. Since practically all thinking people realize that, even in victorious countries, far reaching social and economic adjustments must be made after the war, it should be part of America's wisdom for her leaders in all forms of activity to begin to plan practical solutions which will make post-war America the home of true justice for all, of high and low degree.

HERE IS A TYPE FONT THAT KEPT THE FAITH

GERARD DONNELLY, S.J.



MAYBE this is the right time of the year to tell Catholics about glagolitsa.

Last Sunday, during our parish Masses, nearly all of us heard our pastors preach on the Good Shepherd, the flock and the unity of the Church. But unity—that excellent and necessary thing—does not always mean uniformity, and the fact that all Catholics are united in one Sacrifice does not imply that they all use the same language at the altar. And so—as a sort of postscript to the recent sermons on the sheepfold this seems to be the right time to tell Catholics that their Roman Mass is said daily in the Slavonic tongue.

Usually, when you mention that astonishing fact to the average layman, you find he is not astonished at all. He imagines you are referring to those worshippers whom he lumps together vaguely as "Greek Catholics," and thinks of as foreign, bearded and schismatic. And he is likely to answer you thus: "In Slavonic? Oh, you mean those priests who get married and don't believe in the Pope."

And so, when you want to tell him about glagolitsa, you have to make two very clear statements.

Your first statement concerns unity. "Look," you say: "I am talking about people who hold the primacy of Peter and infallibility—people in union with the Pope and as Catholic as you or I. I am talking about their Mass—approved by the Pope."

And your second statement concerns variety—that is, the diverse ways of worship to be found within the one true fold. You may have some difficulty in making yourself clear on this point.

For the Catholic layman is rather uncertain about the rites of his Church. He has read accounts of Eucharistic Congresses and similar Catholic gatherings, and he has seen press photos showing bearded priests engaged there in religious ceremonies wholly unlike anything he himself is familiar with, but which (he is assured—chiefly by the presence of the Cardinal or Monsignori or the Knights of Columbus) are ceremonies in a true Catholic Mass. He may have heard, too, that this service was sung in some strange non-Latin tongue.

Consequently, despite his uneasiness about the Orthodox and the Greek Catholics, your average layman does realize, at least in general, that the Catholic Church, with the full knowledge and approval of the Pope, has a liturgy which is quite different in its ritual, vestments, text and language from the Mass which he himself attends.

And if he could be persuaded to sum up his impressions in a few words, he might put the thing this way, although not without hesitation and some prompting: "The Church," he will say, "has at least two rites. One is Byzantine and the other is

Roman. The Byzantine Mass is sung in various Eastern languages. But the Roman Mass—our own Mass, the kind I have gone to all my life, is celebrated only in Latin."

Now, if you can get your layman to commit himself that definitely, you are in position to amaze him with your second statement. "Never mind the Byzantines," you cry; "I am talking about the Roman Mass. Everybody thinks it is said only in Latin. But it is also said in Slavonic. Listen! In some nine or ten dioceses, not very far from the Vatican itself, Catholic worshippers, thousands of them, hear a Mass with prayers and ceremonies exactly paralleling ours, word for word and down to the last genuflection. And yet these people never hear or speak a single syllable of Latin."

To be sure, your layman will find this hard to believe. The thing has been going on in the Church for a thousand years, but he has never heard of it. All his life he has been drilled in the belief that Latin is the only language of Catholic worship. He may even have argued with Protestant friends that since it is a dead and universal tongue, it *ought* to be the official speech of a church which is Catholic.

Yet here is a group within the Roman rite which says its prayers in a tongue unintelligible to his parish priest. And, in addition to that (he has never heard of this, either) it prints its prayer books in a queer alphabet which not even his scholarly pastor can read—or even attempt to decipher.

Let the reader take a look at this interesting volume published by the Vatican press in 1915. It is a large missal, identical in appearance with the big, red-leather-bound Mass book he can see on the altar every Sunday morning. Its title page states (in Latin) that it is the *Missale Romanum, Slavonico idiomate*, and that it has been examined and approved by the Sacred Congregation. Yet, even if you are able to speak Slavonic and read Russian, you could not possibly decipher any other page in the book. From beginning to end, this missal is printed in heavy, bold-faced letters which resemble neither Greek nor Russian but look something like the zodiac signs or apothecary's symbols.

In short, this missal is printed in Glagolitic type—a unique form of lettering which has given its name to the old Slavonic dialect which it conveys to somebody trained to read it.

This missal is the compulsory Mass book for priests and faithful in Croatia and Dalmatia—or more precisely, for Catholics of the Roman rite in a specified number of parishes and dioceses there. The Croat priest who says Mass anywhere outside these privileged parishes may not use glagolitsa, and hence the Croatian clergy and people in the United States must change to the Latin tongue.

Any history of this extraordinary privilege must start with the fact that the Croats are Slavs, originally one of the nine peoples of that race, and that all the Slavs were won to Christianity about the ninth century. The vast majority, of course, were converted by missionaries from Byzantine—that is, by priests of the Oriental Catholic rite. Croatia, however, lies only a hundred miles east of Italy—across the narrow Adriatic, and this geographical

fact explains why the Croats were brought into the Faith not by the Greeks but by missionaries from Rome. Thus, from the beginning, the Croats received the Roman Mass, while Russians, Moravians and Bulgarians used the Byzantine.

Byzantine missionaries enter into our thumbnail account at this point—Saints Cyril and Methodius, famous for their enormous success in convert making, and known as the Apostles of the Slavs. They visited the Pope in the year 865—in fact, they were somewhat hastily summoned to Rome—in order to explain the bold methods of their apostolate. But they finally won from the Pope an amazing permission: all Slavs were to have the Mass in their native tongue; the text of the liturgy could lawfully be translated into Slavonic.

In all probability the Pope meant his grant to apply only to the Byzantine Mass; nevertheless, the Croats were quick to claim the privilege, too, and they immediately set about turning the Latin of their Mass into their native dialect.

But at this point the clergy of both rites were blocked by a serious obstacle. Their people were men of action, not of literature, and up to that time the Slavs had developed no alphabet.

To meet this difficulty, Saint Cyril, working for the Byzantines only, invented a complete set of letters. (Even today, a thousand years later, all Russian missals are printed in Cyrillic type and lettering.) But, understandably enough, the Croats would have none of it. They were devoted to the tongue which they shared with Cyril's converts, but they feared, perhaps, that their use of an alphabet so closely identified with the Oriental Mass might confuse the two rites, and even affect the purity of their own Roman Mass. They wanted an alphabet of their own—Slavonic but not Cyrillic. And so they reached back to the ancient Slav lettering which, according to tradition, another Saint (Jerome) had improved and developed, and this, the Glagolitic, they reserved for liturgical books.

Glagolitic lettering, however, should not be regarded merely as a literary oddity or as a queer example of pious abracadabra along the Adriatic. Much better might it be termed a type font that kept the Faith, for when schism split the Church in Croatia, it proved itself a bond of unity.

At that time there were three distinct groups of Catholics in the land: the two groups described above—Cyrillics and Glagolitics, and a third group—non-Slavs, having the Roman Mass in Latin, people who failed to claim the Slavonic language privilege simply because they were not Slavs.

Now, when the Great Schism came, the Byzantines broke with the Pope. So, too, for some strange reason not pertinent here, did most of the Latin-Mass Catholics of the third group. But for the others, Saint Jerome's odd alphabet turned out to be symbols of loyalty and a bulwark of defense. This group refused to go into the Schism along with the Byzantines and Latins. Instead, they stood firm in obedience to the Pope.

Somehow or other, it was the Glagolitic that held them together. Glagolitic is a type font that once kept the Faith.

CHRISTIAN IDEALS IN AID FOR ALCOHOLICS

DANIEL M. O'CONNELL

THAT the spirit and practice of Alcoholics Anonymous offer a fertile field of Catholic Action to Catholic laymen and women has been the consensus of the letters received in response to two articles of mine on this subject in *AMERICA* (December 6, February 14). Perhaps the most interesting question raised came from an outstandingly zealous member of our clergy. He is pastor of a large parish in a metropolitan city. He tells me that he knows some of the leaders in Alcoholics Anonymous in his city of over a million inhabitants, and has made a study of their work and accomplishments. He inclines to the theory that Alcoholics Anonymous are "particularly interested in the rich and those who have good jobs and who have fallen by the wayside of temperance."

Convinced of the good that can be done by Alcoholics Anonymous, I trust that this observation of my worthy confrere is not country-wide. For men of good will, for Catholics with zeal among them, I can see no reason why Alcoholics Anonymous should be limited to economic royalists; why these A.A.'s could not and should not work for temperance among the less well-to-do. Of course the organization could confine its efforts, if it wished, to the financial upper third of our citizens, and be praised for its good deeds in this limited scope.

But I can find nothing in the literature of Alcoholics Anonymous which even hints at their zeal for promoting temperance being restrained to the well to do. If their field of activity, unfortunately, has been thus narrowed in particular places, it is, I believe, accidental, and can be matched by their work among the two percenters, the \$15 a week people. As for those who average less than fifteen dollars a week in salary and are perhaps in the worse need of ministration for alcoholism, I grant that there is greater difficulty, even for a follower of the Good Shepherd, in caring for them. No greater difficulty, however, than has been overcome by members of the St. Vincent de Paul Societies in their ministrations for a number of generations, or by a "Brother" Dutton among lepers or a Saint Peter Claver in his ministrations to afflicted slaves.

In fact, here is a challenge to Catholic members of Alcoholics Anonymous; make your work thus distinctive, as is that of the Catholic Total Abstinence Union of America, by dealing principally, or in a fifty-fifty proportion, among the poorer of alcohol's victims.

A Catholic lay member of Alcoholics Anonymous recently wrote to me in zealous words concerning his five years of work in the organization. His silence on the subject of any discrimination against or neglect of persons in the lower brackets of tax-

payers gives encouragement to the hope that they are not excluded. I quote him:

I agree with a prominent priest who is familiar with the results of this organization that Alcoholics Anonymous can be the greatest living force in the Church for abstinence, if properly guided. Its basic principles are sound, practical Catholicism, and it has been the means of bringing back many fallen away Catholics.

"If properly guided" surely embraces "the poor you always have with you" in this all-out commendation. Accordingly I would stress this point at the moment to him and his Catholic fellows that if the movement is "properly guided" by "basic principles of Catholicism" it will not exclude but, on the contrary, seek out the beggar as well as Dives.

Another principle for Catholic workers among the Alcoholics Anonymous ever to hold fast is the old one in the Catholic Total Abstinence Union and similar organizations among Catholics, viz., the complete return of the alcoholic to the practice of the Faith. This is fortunately stated by my correspondent in his testimony that "it has been the means of bringing back many fallen away Catholics."

Alcoholics Anonymous have accomplished a striking amount of good. For it they deserve praise and encouragement. The first serious objection to them was that they were tinged with a streak of agnosticism. Without doubt that has been disclaimed in theory and disproved in practice. If the second objection were valid—namely, that their efforts were only for the wealthy—the A.A.'s would limit their good work.

In the hope that these two reflections on the A.A.'s are not essential to their principles, I have perused carefully their latest bit of literature to reach me. It is a pamphlet published by the Cleveland branch of the A.A.'s, entitled *A Way of Life*, and republished from articles by Elrick B. Davis in the *Cleveland Plain Dealer*. The brochure is published at P. O. Box 1638, Station C, Cleveland, Ohio, but there is the request that non-Clevelanders write for information, etc., to The Alcoholic Foundation, Box 658, Church Street Annex Post Office, New York City. I mention this address, as I have received several requests for it.

At the end of the pamphlet, *Twelve Essential Steps Leading to a New Way of Life* are printed in prominent type. Seven of these refer to "a Power greater than ourselves," "to the care of God as we understood Him," "admitted (confessed) to God," "ready to have God remove these defects of character," "humbly asked Him to remove our shortcomings," "sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out," "having had a spiritual experience as the result of these steps, we tried to carry this message to alcoholics, and to practise these principles in all our affairs."

The expressions at times are not those of carefully defined Catholic theological propositions but an ordinarily well instructed layman should have no difficulty in translating the Catholic sense into catechetical language. A Christian could sum them up in Saint Paul's words: "By the grace of God

I am what I am." The practices advocated are charitable; one member reported that he "made a list of all persons we had harmed and became willing to make amends to them all." And "made direct amends to such people wherever possible, except when to do so would injure them or others."

But are the A.A.'s exclusive? Do they shun the poor? A statistical reply is difficult. Certainly their general set-up is not such. The A.A.'s rather boast that there is no graft in their organization, no chance for any "muscling-in," no money-making in it. The members pay no dues. It has no paid staff. Its meetings are informal; its parties are "Dutch" treats. It makes the statement that hospitalization, the usual first step to a cure, must be paid by the patient either directly or through his family or an advance from his employer or credit from his friends. I can see a difficulty here for a poor patient. It is not insoluble, as arrangements can be made for payments or credit through any Catholic hospital.

At its worst, though, granting that the A.A.'s in the past, through accident I should hope, have confined their praiseworthy efforts to the class of Dives rather than to that of the beggar at his table, there is open to the Catholic A.A.'s a distinct field of zeal for Catholic Action. I am sure Catholic A.A.'s will agree with me that they would seek a supernatural as well as a natural reward for their strenuous, self-denying labors. The former, they know, is greater when it is had from doing good to the least of Christ's brethren.

From the pamphlet of the A.A.'s mentioned above, I find the following respectful use of Scripture: "Did you ever hear 'Freely ye have received, freely give'?" To it may I add another question. Did you ever hear "As long as you did it it to the least of My brethren"?

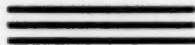
Very similarly to the series of tornadoes which recently roared through six Southern and Midwestern States, alcoholism leaves untold wreckage behind it. In both cases the poor suffer the most. In alleviating misery resulting from "acts of God," American charity knows no distinction between Jew and Gentile, white and black, rich or poor. So when the work of a comparatively new organization, for the rehabilitation of human wrecks due to the abuse of alcohol became known to the American public, especially through the splendid article of Jack Alexander in the *Saturday Evening Post*, our newspapers and magazines were most generous in their praise and encouragement of the movement. They surely could not envision the poor being excluded from such relief work.

For one, I am at least naive enough to believe that the A.A.'s do not exclude deliberately the least of Christ's brethren. As a young organization, perhaps its forces have not been sufficiently consolidated; its numbers not large enough to open up a new offensive. But its amazing victories to date arouse the hope that it will in due time extend its ministrations wherever possible and that no image of God will be excluded.

To Catholic Alcoholics Anonymous in particular, I am making bold to address such an appeal for Catholic Action.

WHAT ARE THE CHANCES OF A RUSSIAN VICTORY?

COLONEL CONRAD H. LANZA



ONLY a year ago, the population of Russia was about double that of Germany. This gave the possibility of putting two Russian soldiers in the field against one German. On its face these were very comfortable odds. It led to the belief that Russian numbers were so overwhelming, that she never could be conquered.

However, the population of the entire Axis, including the small states from Finland to Rumania, about equaled that of Russia. Each side had about 175,000,000 people from which to organize their fighting forces. Out of this Russia had to leave some troops in the Far East to watch Japan, while the Axis furnished troops for an active front in north Africa, and to hold down the "occupied" countries from Norway to France, and in the Balkans.

The situation has now changed. Due to the large territory lost to the Axis prior to last December, comprising all of the Ukraine, the Polish provinces, the Baltic States, and White Russia, the population left under the rule of Stalin has been reduced by some 50,000,000. Against this the Axis has made the small gain of the freed Baltic States, which are anti-Russian, and where new Axis troops are being raised. For 1942, the Axis has around 180,000,000 people, and Russia about 125,000,000. The superiority in numbers is now on the opposite side.

The territory lost by Russia contained the best farm lands. It now is questionable whether Russia will have food to feed properly her armies and people after this year. Her Allies have ample food supplies, but it may be impossible, on account of lack of shipping and few ports of entry, to ship them.

According to reports of American correspondents, who, prior to our entry into the war, made a German-conducted trip through the Ukraine last autumn, the villages had not been destroyed, and the people were on the land. Before the Russians had left, they had sent away many of the farm tractors and had attempted to disable all others. They seemed to have made a good job of it. As the farms were practically one hundred per cent mechanized, the loss of the tractors made it very doubtful whether anything like the usual harvests could be produced this summer. The farmers would probably be able to raise crops for themselves, but there seemed little likelihood that there would be much above local requirements.

Russia has lost valuable and extensive mineral and industrial areas. A large part of the coal and iron mines, and important industries in south Russia have gone to the enemy. True, many factories were dismantled, at least in part, in time to send their machinery eastward into the vast Russian interior. Of the great industrial cities, Moscow has

been damaged, and Leningrad bombed and shelled to such an extent as to make it doubtful that it produces much of anything. Kiev, Odessa and the Dnieper district are behind German lines. Large industrial areas in the Urals, and smaller ones in Siberia, are still intact and are in process of expansion. The winter war, fiercely and bravely fought, day after day, and night after night, regardless of cold and blizzards, by the Russian armies has gained territory, mostly forest, swamp and poor agricultural land.

With its reduced population, reduced industrial production and reduced food supply the Russian position may be more serious than most of us have realized. The Russians have been making it increasingly clear that they desire some real help. They have pointedly suggested that their Allies fight, instead of limiting themselves to encouraging others to fight by supplying a certain amount of war material. They ask that new fronts be opened against the Axis before it is too late to save Russia; before they have to receive the entire blow of the Axis forces this spring.

The Russians claim that up to last December, 6,000,000 Germans were killed in battle. Hitler says 162,000 only. As the Germans captured the battle fields and buried the dead, they ought to know. Russia claims 2,000,000 more Germans have been killed in the winter war. As the usual proportion of killed to wounded is 1 to 3, if correct, this would indicate 32,000,000 Germans put out of action. This is just about equal to the entire male population of Germany, excluding infants and the aged.

Russian reports refer only to Germans "annihilated"; wiped out and killed. The number of wounded is never mentioned. Rarely are prisoners mentioned. If the Russians slaughtered the wounded, and gave no quarter to those they took, the only German casualties known to them would be killed. But there are no claims that Russia is doing anything of the kind. The conclusion seems to be that, while there is no certainty that the German account is true, the Russian one is very exaggerated.

Russian claims as to the number of German tanks, guns, trucks, etc., taken or destroyed are not easily capable of verification. But since doubt has been cast as to the reliability of their figures as to numbers killed, there would be doubt as to the reliability of their other figures. The Germans probably have lost large amounts of material during the winter war, but it may not be as large as the Russians make it out to be.

At this distance, behind the veils of censorships and Russian silence, what the prospects are for the coming Russian campaign, is hard to tell. The important new factors are that the Russians are now inferior in numbers to the Axis, and may not now have the necessities of food and war material.

This explains the Russian hints that her Allies take a more active part in fighting. Russia would like to see the large numbers of American and British troops who are not fighting, sent somewhere where they will fight. If Russia has to sustain the whole weight of the blow Hitler is preparing she may go down.

SUCCESS IN CATHOLIC ACTION MEANS USING MODERN METHODS

JOHN J. O'CONNOR

FOR the past few months I have been making an intensive study of certain papers and documents, bearing directly on the European crisis, which are now a part of the research files of the American Center of Information Pro Deo. It is now possible to publish, for the first time in English, a digest of the battle strategy of Catholic Action which was employed on a minimum scale before the war and which, if developed in time and in the grand manner, would have checkmated Hitler and enabled Europe to achieve its own salvation.

The program has a definite historical value. If objection is made that Catholic Action merely repeated or duplicated the military blunder of "too little and too late," it may be stated that the battle plan is as sound today as when it was first created ten years ago by a few priests and laymen of genius, the majority of whom are either dead or in concentration camps. Furthermore, the identical plan is being used today, substantially unchanged, in Spain, Portugal, the British Isles, the United States, and in seven or eight Latin American countries.

This was the problem that confronted the European leaders of Catholic Action. The influence of Christianity upon the largely paganized masses was almost negligible. The attitudes and ideals of millions of people in every country were being fashioned and molded almost entirely by the largely de-Christianized, and frequently irreligious, immoral and anti-clerical press, radio and cinema. Apart from such small countries as Belgium, Luxembourg, Holland and Ireland, there was no other country where convinced Christians were strongest in the journalistic field. The Catholic press of Austria, Czechoslovakia, Poland and France, for example, represented less than one-eighth of the total press establishment in each nation. In Spain, Italy, Hungary and Portugal there were only a few small Catholic dailies. In the radio field the state of affairs was even worse. Of the 480 European stations only 5 were Catholic. Worst of all was the situation in the cinema field. In the whole of Europe there existed only two Catholic film companies.

The first offensive of Catholic Action was devoted almost entirely to the mobilization of as many individuals as possible in Jocist organizations and similar guilds, unions and confraternities. This offensive succeeded very well in Belgium, Holland, France, Switzerland and Yugoslavia. It was, however, inadequate. Vast numbers of people either had

a positive aversion to being "enrolled" or "organized," or were simply too lazy or too contented with their way of life to bother about any kind of membership at all. How would it be possible to reach them, and beyond them, the vast hordes of men and women who had lost contact with Christianity altogether? A three-point program of Information, Propaganda and Occupation was decided upon as the second offensive of Catholic Action.

It is a curious fact that for many years large numbers of well-meaning but incredibly shortsighted Catholics defied the modern world and all its works and pomps. "All that is modern," they told their children, "is the work of the devil. Avoid modernity like a plague. Stay at home instead of running off to the movies. There will be no radio, of course, and no subscriptions to current magazines. But you will be permitted to delve into the classics to your hearts' content." This ostrich-like policy was totally ineffective for the simple reason that it is not possible to make Catholics of the twentieth century live as though they had been born in the eighteenth.

Thus it happened that, despite the sputtering wrath of the Old Guard, the method of boycott and abstention was replaced in nearly every European country by the method of selection and classification. Not only were national committees for film censorship established in the various countries, but the same Legion of Decency principle was likewise applied to current books, magazines, newspapers, radio programs, plays and operas. This preventive information was syndicated to existing Catholic periodicals, newspapers and radio stations, and to all secular agencies which would publicize it.

Preventive information, however, is essentially negative. Catholic Action leaders therefore decided to supplement this program with another service which directed attention to worthwhile achievements in the literary, press, radio, cinema and theatre fields. In addition, this second syndicated service carried positive, formative information of a timely and attractive character—news items of Catholic achievements, sketches of Catholic personalities in the news, human interest stories of all kinds, excerpts from unusual speeches or addresses.

Information is, in itself, a form of propaganda. There is no such thing as impartial, indifferent or neutral information. The very choice of items of information necessarily involves standards of judgment and appraisal which may be either good or

bad. Contemporary public opinion is the end result of a deep-rooted prejudice against Christianity and everything supernatural on the part of those who are the leaders, artificers and architects of public opinion.

It was quite clear to Catholic Action leaders that, if the masses were to be won back to Christianity, organized Christian propaganda on a grand scale was imperative.

The method of "transfiguration" was everywhere employed. The Christian propagandist constantly sought to "transfigure" with higher light and life the pre-existing interests and sentiments of the masses. Thus the photograph of a most attractive, smiling and happy-go-lucky boy was used on the front covers of propaganda booklets designed to increase enrolment in Catholic schools. Notice the following technique. The first half of the booklet dealt with happiness—not with education. Parents are interested in the happiness of their children. The little boy on the cover was obviously very, very happy. What was the secret of his happiness? How could all parents contribute to the lasting and permanent happiness of their children? And so on. The second half of the booklet dealt with the advantages of the Catholic school system.

Meanwhile Christian propagandists were busily exploiting for God particular seasons, such as Christmas and Easter; particular months, such as Mary's Month and the Month of the Holy Souls; particular occasions, such as a betrothal, marriage, birth, death in the family, periods of illness or special joy. On these occasions deeper and more generous sentiments naturally awaken in the soul. At such times people are more disposed to listen to the Christian message than at other times. In short, the Christian propagandist must know when to speak and when to keep silent, when to pass on a pamphlet and when to keep it in his pocket.

The surprise method was sometimes used—with excellent results. In Antwerp and other cities it was customary for Christian propagandists to work, during Holy Week, in movie theatres, bars and race tracks. The people who frequented those places, even on Good Friday, were those who would least likely be touched by anything religious. In 1940, when nearly everybody in Europe was talking about the possibility of an early peace, some 80,000 people received a bright-colored leaflet which carried this startling headline: *Peace Will Be Signed*. The first part of the leaflet dealt with the subject of peace; the latter half pointed out that there is such a thing as interior peace, and that each baptized child of God should make peace with his Father by Easter Confession and Communion.

Now for the third and most difficult point in the Catholic Action program. The word "occupation" seems very militant; but there is no harm in that. Everybody knows that there are not only military but spiritual battles to be fought and that the occupation of key strategical points is the best tactic for conquest. In addition to large-scale information and propaganda campaigns, Catholic Action leaders were determined to seize and occupy important positions in the press, radio and cinema fields, in order

to influence directly those tremendous organizations which create public opinion on important issues.

In the domain of the press, new ventures were started: It was said:

There is room for many more cultural publications: let Christians be the first in the field. There is need for many more popular newspapers, national and provincial, for workers and peasants. Let the Christians, who have important groups of sympathizers amongst these populations, seize the opportunity and make their periodicals and papers so attractive that they will either discourage or defeat competition.

In the radio field, efforts to obtain more time on existing stations were very successful. No particular difficulty was experienced in obtaining a regular Catholic Hour and, in some cases, even more free time on the air was secured. In addition, new Catholic broadcasting stations were opened in Belgium, Holland and Portugal.

Interviews were also arranged with Christian owners and managers of existing movie theatres who, after some persuasion, agreed to take the commercial risk of never showing a morally objectionable film in their houses. To strengthen individual efforts in Belgium, France and Spain, a Syndicate of Decent Cinemas was set up, with a central office which made it possible for individual theatres to obtain the better programs and at a cheaper price. Similar efforts were also made to make Christian influences effective in those firms which distributed films, and plans were laid out for the founding of Catholic film companies.

Still dissatisfied with their already noteworthy achievements, Catholic Action leaders did everything in their power to promote the infiltration of convinced Christians into all departments, executive and non-executive, of the press, radio and film industries. It was realized that there was no limit to the amount of good that could be accomplished by a zealous Christian member of an important board of directors, or by an equally zealous camera man or make-up artist.

Attention was next concentrated upon other institutions that influence public taste and opinion, such as municipal councils, tourist agencies, sport organizations, and important fashion salons. In these and similar cases no noisy propaganda was made. The different approaches to key people, the first interviews, the arrangements and agreements that were decided upon—all were prepared with the utmost care and in absolute secrecy. The development of a policy which would change the orientation of a business establishment or organization was always very slow and gradual. The general public did not know what was happening; but after six months or a year there was, perhaps, a vague realization that certain minor and not very clearly defined changes were taking place. In this delicate work Catholic Action leaders proved themselves to be not only clever diplomats but master psychologists as well.

The American Pro Deo group has already put into practice the first point of the Catholic Action program by publishing an information service for leaders of public opinion. But that is another story.

FREE SPEECH

TO a remarkable degree, the English people have preserved through the darkest periods of this war freedom of speech and freedom of the press. Unlike Americans, the English are not protected against the Government by a written constitution, nor have they any written equivalent of our First Amendment. In England, freedom to print has become a national institution which, in the First World War, served the people better than our Amendment served us in the same period.

Speaking in Cleveland last week, Colonel George Drew, of Toronto, defended this British institution with vigor. In his judgment, there can be no such thing as "government by the people," unless freedom of the press and of communication is assured for the exchange of opinion on all public matters. Next to effective prosecution of the war, he thought nothing so necessary as "the assurance of freedom of speech and of the press." Governments need criticism, because of the simple fact that the summation of wisdom has never been lodged in any one set of officials. "I do not believe that any war was ever lost by criticism," he concluded, "but I do believe that this war can be lost, unless the ruinous consequences of ineffective military organization, and inadequate training, can be freely criticized by the press, and by individuals as well."

Colonel Drew's opinion of the necessity of maintaining the First Amendment should be welcomed in this country. But it has already been met by the trite argument that freedom of speech has its limitations, especially in times of public peril. If a man sees smoke issuing from a box in a theatre, these critics observe, he can claim no right to shout "fire," thereby exposing hundreds of people to injury or death. That is quite true. On the other hand, assuming that the observer of the smoke has attained the age of reason, he cannot be praised if he sits back to wait until the flames burst forth. It would seem to be his duty to communicate what he has noted, without delay, to the proper authorities, and then leave the matter to them. Free speech does not necessarily mean a yell or a yawp. Criticism may quite well be the result of careful thought; but whatever its quality, the citizen should be free to express it, "being responsible" for his utterances.

"Every person may freely and fully speak, write, and print on any subject," wrote Thomas Jefferson in the Bill of Rights of Kentucky, "being responsible for the abuse of that liberty." No clearer expression of the limits of this constitutional freedom was ever expressed. The right is vindicated, and punishment for its abuse is authorized. The arrogant and the incompetent can devise no better protection for the crimes and blunders than the suppression of popular criticism.

Whatever restriction may be necessary in war should be clearly stated by Congress and the courts. But let us have no petty officials, clad in a little brief authority who, scorning the First Amendment, punish citizens for the use of a right.

EDITOR

THE STRIKE

ENLIGHTENED labor leaders are probably somewhat embarrassed by the praise which has been heaped upon them for "relinquishing the right to strike" during the war, and their embarrassment comes from two sources. First, they have not, and cannot, relinquish the right to strike. Second, they know very well that while the right remains, it cannot be used in a time of national peril. A munition worker is as necessary to the public welfare as a soldier. His grievances should be promptly redressed by the public authorities, but if they remain unredressed, he cannot lay down his tools and walk out of the factory. A strike during war time would create evils greater than those of which he can complain, namely, the defeat of the United States, and government in this country controlled by Germans and Japanese.

Mr. R. J. Thomas, of the C.I.O., understood these principles very well when he warned munition workers in Detroit against spreading over eight hours jobs they could complete in ninety minutes. "If this sort of thing goes on," said Mr. Thomas, referring to reports that workers "in one of the most vital plants working on defense" stayed on their jobs for a few hours daily, and spent the rest of the time playing cards and dice, "it is likely to wreck the whole war effort." How far "this sort of thing" has gone, is impossible to define, but Mr. Thomas is not the first to report it. Obviously, it is a condition that can ask for no more toleration than can be shown soldiers in the field, or civilians who refuse to register for war service.

At the same time, the grievances of the workers in the old Detroit automobile factories should be heard, and promptly remedied. At the meeting addressed by Mr. Thomas, many members of the C.I.O. complained of "serious shortcomings" in the work of the War Labor Board. In some cases, it was alleged, the Board refused to hear grievances, and in many others it has been exasperatingly slow in reaching a decision. These complaints seem to have positive justification.

Probably the Board is trying to work out a policy that should have been supplied before it began to operate. It is hard to blame the Board, but it is equally hard to blame the worker who asks a redress of grievances, and fails to get it.

BANNED FROM THE MAILS

CHARGES having been preferred by Attorney General Francis Biddle against *Social Justice*, Postmaster General Frank C. Walker ordered the postmaster of Royal Oak, Mich., to withhold from the mails all future copies of the Weekly. The officers of the Social Justice Publishing Company have been notified that they may, on April 29, appeal "to show cause why the second-class privilege accorded this publication should not be suspended, annulled and revoked."

The Attorney General charged that *Social Justice* violated the Espionage Act of 1917. He quoted sixteen excerpts from recent issues of the weekly, and summarized them to the effect that the magazine "has engaged over a period of time in a sustained and systematic attack on certain of our activities directly related to the war effort, as well as upon public morale."

This official action against *Social Justice* involves principles on sedition and free speech that will, undoubtedly, be debated at the hearings. It likewise involves issues of prime importance that will not be mentioned.

Social Justice, founded as a Catholic journal, is not acknowledged by ecclesiastical authorities to be a Catholic publication. Though its editors profess adherence to Catholic belief, and its circulation has been mostly among Catholics, nevertheless, its policies in many respects have been condemned by many leading Catholic laymen and clergy. While its Catholicism, as such, has not been condemned, its views on political, social, racial and international questions have caused cleavage among Catholics.

Another matter that will not be discussed in the official investigations is that of the enemies *Social Justice* has made, and the forces that have been long clamoring for its outright suppression. Many of these groups and many of the papers and magazines are recognized as anti-Catholic. Some of them might well be charged with opinions and activities that arouse disunity and adversely affect public morale.

If *Social Justice* is fairly convicted on the charges alleged, there can be no complaint. But, if *Social Justice* is condemned because of other influences and for other reasons than those charged, then the freedom of the press, even in war-times, is jeopardized.

THE SOVIET MASK

SEARCHLIGHTS that pierce the darkness and spot strange planes droning above our heads reassure us as to friendly craft, warn us against the enemy. No offense, therefore, need be taken by Joseph E. Davies, former United States Ambassador to Russia, if we turn a modest light upon his most recent utterances, and ask whether he is friend or foe in asserting that Communism is no longer a menace to the United States. (New York Times, April 12.)

Mr. Davies' thesis is simple. Communism, he says, had to be abandoned "in many respects" in the Soviet Union, and it is "not a Communist state," but a "Socialist democratic state." The Comintern is now merely "an agency for military defense."

The obvious reply to Mr. Davies is the familiar one concerning the truculent bulldog: "But does the dog himself know it?" The Soviet state or Government remains as always fully identified with the Party, and the Party remains unchanged and officially: "The All-Union Communist Party of the Bolsheviks." If these terms have grown meaningless, and if they are creating abroad such terrible offense, why, then, are they not dropped?

Quite evidently one great change has taken place in Russia. For the present at least, the regime appeals to us as one bourgeois to another. It does not appeal as actively as it did to the proletariat, to the dispossessed and homeless workers of the world. Communists in this country have latterly been urging, for instance, the Negroes to play down their demands for equal employment opportunity, since these might interfere with the present Soviet line of policy.

All this, however, is irrelevant to the real danger that our country, and the entire world, face from the less sensational, but unchanging and far more widely and subtly appealing aspects of Communistic Bolshevism. Popular unawareness in this regard is by no means helped by the circumstance that Communism is regarded by a good number of our respectable citizens as anything that attempts to change the present order of extreme economic individualism. Tilting at windmills, they miss the real enemy. And equally misleading are futile comparisons as to the relative harmfulness of Nazism and Communism, forgetting that Brown and Red Bolshevism are but twin branches from the same root, the worship of political sovereign power as the center of human existence.

Communism attains its ends by the skilful use of the universal-fraternal idea, in purely materialistic terms, as a *power-engine against* the spirit and against God; just as National Socialism uses the anti-fraternal, racist idea, as a *power-substitute in place of* the spirit and of God. Each appeals to certain elements of fear, hate, insecurity, greed and idealism in the modern world. Mr. Davies says the soil of the United States is not friendly to Communist appeal. Certainly if anything certain can be predicated about the post-war world, it is that it will be filled with a furious, passionate desire for

universal fraternity, as an escape from long horror years of conflict; and will feel a desperate need for material goods. The emotions now aroused by men like Davies, Hewlett-Johnson, Alexander Werth, and scores of others with the like message, are but a prelude to the intoxicating appeal of a victorious Soviet to a war-crushed world.

To combat this appeal, there is no need to malign the Russian people, or to belittle what faint glimmers of hope may be now appearing, if or when Christianity begins to emerge from the Bolshevik catacombs.

Our answer to Bolshevism is not to deny the universal fraternity of the human race; and certainly not to take refuge in the carrion comfort of Nazi despair. Our answer is not to cling desperately to an unsound economic order. Our answer is to affirm the fulness, the grandeur, the overwhelming power of the Christian, Catholic view of humanity. Our devastating weapon against atheistic Communism and the new flood of propaganda is to assert the unity of mankind, not in slavery to material passions, but in the freedom of the spirit and of the children of God.

The time to do this is not in the future, but now. The place is the United States: first in our local community; then in the nation at large, finally, in all the Americas; for nothing can more shatter either type of Bolshevism than a spiritually united Western Hemisphere. We as Catholics have the teachings, we have the living Presence of Jesus Christ, we have the freedom to act. Ours is the opportunity now to strip the Soviet mask from the counterfeit, and to reveal the genuine article. If we wait too long, it will be too late.

FOR BETTER UNDERSTANDING

ALREADY endorsed by Secretary of State Hull and other Government officials, the newly organized Inter-American University of the Air will undoubtedly wield a wide influence in the relations between the American Republics.

It is encouraging to note that the project has obtained the cooperation of the Department of Education of the National Catholic Welfare Conference.

Speaking at the initial conference, Dr. Leo S. Rowe, director general of the Pan American Union, remarked that "there still exist throughout Latin America many misconceptions with reference to the United States and particularly to the cultural life of the United States. . . . We have still a long distance to travel." One of the principal misconceptions that Catholics in this country can greatly help to remove from the minds of our brethren to the South is that of democracy as understood in the United States. They look upon this country as intensely commercial, competitive in character, and quite naturally conclude that our basic philosophy of government is thoroughly materialistic. We have a long and an important task to prove the contrary. They should learn that despite the materialism that prevails in many phases of North American life, our democracy is based upon the same spiritual principles that they themselves honor.

THIS LITTLE WHILE

THE most beautiful and consoling of all Our Lord's discourses is found in the sixteenth chapter of the Gospel according to Saint John. The occasion was the Last Supper, and the Beloved Disciple never forgot the words, for it was he who had reposed upon the Master's bosom, and had heard the beatings of the Sacred Heart, as Jesus spoke to the little band for the last time before the ascent to Calvary. Some of the most consoling passages (xvi, 16-22) the Church has appointed as the Gospel for tomorrow.

The Apostles were bewildered on that night, and more than a little sad. Certainly, when Our Blessed Lord had foretold His Passion and death, they must have grasped something of His meaning, but because, in their ignorance, they did not want Him to suffer and to die, they had almost persuaded themselves that He did not intend them to take His words literally. Yet as the Last Supper drew to a close, and Jesus began to talk to them, the conviction that He was going to leave them took the place of this persuasion. They were sad, because they really loved Him in their way, although they did not fully understand His mission, and would not grasp it until the enlightenment of the sacred day of Pentecost.

Our Lord bore with them, as, alas, He must bear with us and our folly again and again, and tried to console them. "A little while, and you shall see me no longer," He said to them, "and again a little while and you shall see me, because I go to the Father." But the words puzzled them. "What is 'this little while' of which he speaks?" asked Peter of John, and the question went from one to another. The question was answered by one of the most heart-touching and consoling passages in all the Scriptures. In words upon which we cannot meditate too frequently, Our loving Saviour tells us what life must be for everyone who follows Him; suffering, tears and lamentation, while the world rejoices, but at the end, our sorrow "shall be turned into joy." "You therefore shall have sorrow now; but I will see you again, and your heart shall rejoice, and your joy no one shall take from you."

If we who now sorrow, only try to realize the full import of those words, we can find new courage to go on bravely. "This little while," this little life of ours, is but a fleeting moment, compared with the eternity of happiness which will begin when Jesus sees us again, and we look upon Him, the Redeemer and the eternal Lover of our souls. In that moment, the long years of life that may have been allotted to us will be only a "little while," and the sorrows so passing that we shall wonder how we ever took so much account of them. When we look upon Jesus, all time and all suffering shall be transformed into an eternal and unchanging present of perfect happiness through perfect love.

Moments are hours when sadness oppresses us. But we can make "this little while" of our lives pass quickly if in our darkest hours we think of Our Lord's promises. He has promised joy, and what He has promised He will fulfil.

LITERATURE AND ARTS

GREAT NOVELS ARE BY MEN OF FAITH

JAMES P. CONNELL

IF art is the *recta ratio factibilium*—the right way of making something—and Saint Thomas says it is; and if the writing of imaginative literature is an art—and what author would deny it?—then the business of making a novel should be no more difficult than the business of making a pair of shoes.

As a matter of fact, insofar as the operation is simply a matter of applying an intellectual virtue to a certain problem, it is no more difficult. But the guild of authors is, by definition and by nature, a group of persons highly vocal, and extremely unreticent; and these persons have, by retailing the agonies of composition, succeeded in a base design: they have convinced the public that the author is a man of tremendous ability, a victim of great suffering, a member of a group not only exclusive but anointed.

But how, on the other hand, shall the world know of the agonies of artistic indecision involved in the selection of a shoe string, the height of a heel? Who will transcribe the full, rich curses of a boot-making genius doomed to a drab life of high-yellow oxfords?

Not the cobbler, with his hand unaccustomed to the pen and his mouth full of tacks. Certainly not an author, fearful lest in elevating a fellow craft, he lower the relative standing of his own. And yet, if a man were to devote to writing the same time, and the same intensity of effort that men devote to an apprenticeship in shoe-making, he would turn out a quite passable author.

And if he were to lavish the years and the intellectual effort required to make a die-maker, he would almost certainly make a good novelist. The bane of the bulk of modern fiction and (be it whispered) of most Catholic fiction, is the widespread conviction that a man can sit down and write well. If the process is carried on for a couple of years, and if the product (and the author's soul with it) is harrowed and scarified by criticism, a man may turn out to be a pretty fair writer. But that is not the same thing as the gushing of an instinctive flow of words, or as the application of undistinguished imaginative flesh to an already creaking literary skeleton.

Writing is only a means of communication—but the word is a peculiarly shifting and deceptive in-

strument, and hard labor is required to subdue it to individual uses. One suspects that the effort involved, and that alone, keeps many away from the sacred preserves of authorship, and excludes many "authors" from entrance to our literary Jericho, publication—however much they may stand outside and tootle their horns. Only work will make a writer. But it is encouraging to note that work will always make a good writer; and that a sufficient apprenticeship in observation and memory, in the mastery of form and fluency, will make a good writer a good novelist.

The great novel, of course, is another thing. Even the most talented of cobblers cannot make a wearable pair of shoes out of cardboard. No more can he make a fine pair of shoes out of imitation leather. And the greatest technician cannot make a good novel out of bad material; no more can he make a great novel out of a poor imitation of life.

The making of a novel is, to a certain extent, a function of the creative imagination. Since all imagination works upon the things it actually sees and has experienced, every novel is necessarily dependent upon and related to, reality.

Again, every novel conforms in some degree to that canon of art which demands that the work of art present clearly that which the observer has seen only unrelated, that the intuition and skill of the artist take the place of the intuition of the spectator, and present a work of art which synthesizes an intuition. It is through this process that art, though it concern itself with particulars, with this woman, and this child, for instance, is able to show forth the very principles of maternity and mother love, and bring them into relation with the experience of every man—it is for this reason that art is truly universal.

But men do not see alike, at best; and at worst their vision is culpably distorted by prejudice, or limited by a philosophy whose preconceptions shut off a whole segment of reality. Some of them mistake simplification for the essential intuition of the great artist. From the web of human life, they break off two or three strands, and weave them into a narrow and sterile pattern of their own. Farrell, for instance, engrossed with the purely unreal

workings of the Marxian dialectic, and with the evils of capitalism, creates a "Studs" Lonigan—and "Studs" Lonigan may exist. But certainly, he has not that element of a common nature which would make his experiences universal, a matter of appreciation and of "sympathy" in a strict sense, to all men. And O'Hara's "Pal Joey," remarkable as he may be, is a far remove from the run of men, if only in his single-mindedness.

Most of our modern novelists suffer from the peculiar philosophical predilection of our age. No less acute a critic than Virginia Woolf has summed up the case against their work:

We fasten one label on all these books . . . materialists . . . characters . . . spend their time in some softly-padded railway carriage . . . ; and the destiny to which they travel so luxuriously becomes more and more unquestionably an eternity of bliss spent in the very best hotel of Brighton.

Certainly the novelist needs experience, though not necessarily first-hand experience, of the evil, the poverty, and the luxury of life. But this experience is in itself incomplete, unless meditation and intuition combine to bring reality out of these appearances. The environment is nothing. It is the relation, and the reaction between environment and the very real soul of man, that concern the artist.

Again, the mere accumulation and reproduction of experience is not enough. Rather it is necessary that the artist hold, consciously or unconsciously, to a philosophy which is capable of integrating experience, a philosophy which has room for good and evil, heroism and cowardice, suffering and joy, and to a faith which provides an end, a pattern and an anchoring-place to the web of life.

Without such a philosophy and such a faith, there is no purpose in life, experience is meaningless, the artist's whole frame of reference is askew. Without these, that intuition of principles is impossible, the universal appeal of sympathy is lost, and our interest in the novel becomes the interest of the scientist, speculating over some unfamiliar and improbable form of life and conduct. In *Antic Hay* or *Point Counterpoint*, for instance, we regard the antics of a Burlap or a Spandrell with curiosity, but without fellow feeling. When, indeed, we do trace some resemblance between their feeling, their action, and our own, we find also embarrassment, a sense of being ridiculous, rather than sympathy.

Compare this with the work of almost any Russian, and with the realization that, whatever the behavior of a Raskolnikov or a Bezuhov, it might quite easily have been our own behavior—and the difference between the limited and clinical study of our contemporaries and the universality which makes a great novel leap immediately to the eye.

It is an undeniable fact that the reader identifies himself with the characters of most modern novels only rarely, and then in fantasy—quite a different thing from that imaginative identification which proceeds from a sense of common nature and common consciousness. This failure of communication is the result of the fact that the characters of the ordinary novel never attain to the status of persons. They are partial persons, abstractions, manipulated by an author as a demonstration of his personal

convictions, rather than actual and credible persons with a voice in their own destiny.

It is not failure, if an author fails in an attempt to set out and expound the whole riddle of the universe and its solution; problem and solution are for the Divine Mind, not for the human intellect. The most a man can do is to accept the problem of reality, to plumb it, to convey an integrated view of the whole. It is necessary only to state the problem; the vanity of life, the tragedy implicit both in man's search for perfection and his rejection of it—to recognize the problem as the dominant element in human behavior; and the rest of the theme, if it be developed, not by un-meditated-upon formulae, but the deep intuition and understanding we have mentioned, will be great. If the theme is handled with the care and ability of an artist, with the "craftsmanship" we have mentioned also, it will make, almost of itself, a great novel. *Bonum ex integra causa*—the password to perfection. But one defect in technique, in understanding, one failure to accept the whole of reality, and perfection is lost. That is why there are no perfect books—and why there are so few great ones.

And finally, it begins, perhaps, to explain why the great books of our culture were written by men of faith, in times of stress and disturbance; Homer, the theologian of the Greek culture; Dostoyevsky, Tolstoy, writing at a time when the positivism of the nineteenth century had just begun to corrode the faith of Holy Russia; Dante, when the Renaissance was already rising from the thirteenth century; Shakespeare, habitually Catholic, among the religious dissensions of Elizabethan England.

Here, in every case, you have the impact of experience, of struggle of new ideas; and the two requisite conditions of the great novel; and men whose philosophy and faith were great enough and comprehensive enough to enable them to master a flood of new experiences.

At the other extreme are our contemporaries; Proust, whose remembrance of things past is inextricably bound up with the church of Combray, Joyce, Farrell, O'Hara, Hemingway, Wolfe; all of them touched by faith, all of them incapable of mastering experience, lacking an integrated faith and view; but all of them sharing at least the intuition which comes from even a fragmentary or a wished-for faith; intuition incomplete, perhaps, even consciously distorted; but an intuition which makes each of them one of the best of today's creative literary men.

We might ask, with Maritain, whether literary greatness, like humanism, is a phenomenon of decay; were it not that the question is already answered. We have great artists—great Catholic artists living today—Undset, for example, and potentially, Grahame Greene—who have united intuition and experience to faith, and all these to ability and a sense of form, and produced masterpieces; we will have others. It is unthinkable that Catholics, fitted by belief and experience with the tools necessary to handle reality, should ignore the greatest literary form; or that the Church should leave unused a weapon so powerful, so flexible, and so catholic.

BOOKS

FAITH THE ROOT

THE CHILDREN. By Nina Federova. Little, Brown and Co. (An Atlantic Monthly Press Book). \$2.50

SOON to be published is a book whose title is *Faith the Root*. That title could well be written large on this warm and wise story, which carries on the simple saga of the Russian refugee family which was so splendidly begun in Madame Federova's first novel, *The Family*. For a deep and sustaining faith glows through every page of the book—from the first page, which shows up scathingly the chilling narrowness of birth controllers, to the last, whereon Lida, united at last to Jimmy in California, finds her faith in happiness come true.

Many of the old friends from *The Family* are here again, little changed by the lapse of time, except to be even more friendly and interesting. Other unique characters crowd in upon the pages—Alla, the poor scarecrow of a ballet dancer and her shadowy half-caste husband, Mr. Nguniama; Professor Kremenetz, who dresses like a tramp and talks like a genius; Dasha, the young Communist girl, vehemently and limpidly sincere in her propagandizing. It is a rich and stimulating gallery the author spreads on her pages, and every one in it is intensely human, interested in and loving life, even with its floods, famine, oppression and poverty. Madame Federova's ability to make characters come alive is proved, I think, by the fact that even the individuality of Dog is clear-cut.

The story, as far as there is a connecting thread weaving the episodes together, is Lida's. Jimmy, the American soldier she had fallen love with, has returned to the United States, and Lida's tale is one of waiting for the infrequent letters, of slowly climbing the ladder of artistic success, of struggle and disappointment, of final realization of her dreams.

It is, finally, a Catholic book, because, although the religion of the people in it is largely Russian Orthodox, there is a serene and strengthening love of God running through the whole. As Lida says to Dasha, who asks her to prove that there is a God:

In my family we almost never speak of religion. I am not interested in theological argument. . . . But with all my being I know—and never doubted and never will doubt—the existence of God. I live happily because of it. Dasha, we are both fatherless . . . but I never feel lonely, or lost, or left alone. . . .

One who reads this most human story will be less lonely, too, for he will have made some very good friends.

HAROLD C. GARDINER

SAFE GUIDE TO BEAUTY

CROSS CREEK. By Marjorie Kinnan Rawlings. Charles Scribner's Sons. \$2.50

LOVERS of *The Yearling* will find that their anticipated hope of the Rawlings' special blend of lyricism, romanticism and realism is fulfilled in this classic of the land, *Cross Creek*. Florida comes alive under the spell of her pen. A critical dissection seems out of place upon this body of loveliness molded, as it is, of the things that crawl, the beasts of the field, the trees, the plants, the flowers, the myriad-mooded waters, the ever-changing sky, the men and women, black and white, standing erect, grovelling, and "down and out." The book should be savored in long drawn-out draughts.

Each chapter is a complete essay; all are linked together, however, in the chain of Cross Creek that is defined as a bend in a country road, by land, and the flowing of Lochloosa Lake into Orange Lake, by water. This

tract is the book's all-important character, as forceful as Egdon Heath in *The Return of the Native*. Says the old colored woman, Martha: "The ones loved it, stayed 'til death or sick takened 'em away. The ones ain't loved it, has moved on like the wind moves." Here, again, is proof that a small space can be cosmic; here is humanity with its hopes, fears, joys, griefs, falls, rises. But there is a difference, for in Cross Creek the milk of human kindness seems to flow less barrier-bound. Many of the episodes might have walked straight out of Dickens.

Marjorie Rawlings' art has the inexplicable and magic touch that adds loveliness to reality. Her own apt and felicitous phrase, "communion cup of beauty," sums up the nature and effect of *Cross Creek*. The book is a study in the reality and power of beauty. Marjorie Rawlings is a safe guide to beauty; I am not so sure of her guiding skill to truth. She echoes, I think, the Hardian discord in regard to land's and life's true meaning. The last sentence of the book is too limited for exactness, because Cross Creek belongs to God by right of creating and sustaining.

SR. BERCHMANS LOUISE

REVERENT NOVEL ON CHRIST

IN THE YEARS OF OUR LORD. By Manuel Komroff. Harper and Bros. \$2.50

LET it be said at once that this is a welcome book. Although Mr. Komroff has set himself one of the most difficult tasks a novelist can undertake—that of recreating in fictional form the life of Christ—a task that inevitably challenges theological criticism, he has achieved no mean measure of success.

That Mr. Komroff does not intend this novelized presentation of the life of Christ to be interpreted as a theological commentary is clear from the title he has given the book. Theologians may be, and doubtless will be dissatisfied with *In the Years of Our Lord*; they may with reason question Mr. Komroff's presentation of the Finding in the Temple, the Temptation in the Desert; they may regret that the history of the Passion is told in an indirect, but stirringly symbolical, manner; they may deprecate the introduction of the wholly fictional oriental oracle, Xado, who is made to give a species of completeness to the story.

But they cannot question the reverence for Christ, the historical Christ of the Gospels, God made man, which illuminates the book with a warm glow, and saves it from becoming merely a polemical tract. The actual Divinity of Christ is never explicitly stated; it is accepted as implicitly as is the reality of His Humanity. If a great deal of the book seems to be devoted to filling in details which are either completely omitted or only hinted at in the Gospels, the apocryphal material is in almost every instance in keeping with the spirit of the Gospels and consonant with history and archaeology. Indeed, the apocryphal material—it is just to use that term here—seems rather the result of devout meditation than of sheer romantic invention.

Much of Mr. Komroff's previous work seems to have been a preparation for this book. There is a suggestion of *Coronet*, (1928), in the identification of the alabaster box of ointment Mary uses to anoint Christ "for burial" with the box of myrrh the Magi brought to the Child of Bethlehem; evidence of *Two Thieves*, (1931), of course, in the characters of the two robbers crucified with Christ; of his edition of Nietzsche's *Zarathustra* in the character of Xado; of the *Oriental Romances* in the completely apocryphal chapter XIX in which the shadow

Read what **GEORGE N. SHUSTER** says about this exciting novel of Jerusalem's greatest days.

IN THE YEARS OF OUR LORD

By **Manuel Komroff**

Author of *Coronet* • *Two Thieves*

"This is a beautiful book by an artist who knows not a little of the thirst for ideals which has always tortured the best of men. It has some very original and important observations to make. Almost for the first time one is helped to see vividly why the temptation was a true revelation. But there are many other good things. The Gospel narrative . . . comes to life and assumes significance."—*George N. Shuster in the Saturday Review of Literature.* \$2.50

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of Christ falls upon twelve lives in twelve minutes—twelve clashes with sin and twelve victories over sin. And for geographical and archeological detail, Mr. Komroff relies upon accepted histories, Josephus, Halévy, Suetonius, Pliny.

The minor defects of the work, occasional awkwardnesses in the deliberately simple style, particularly in some few passages of dialog, as well as of certain selections of details which might be disputed on grounds of literary effectiveness, can be readily overlooked in view of the excellence of the whole work. For the many who have no knowledge of the Gospels, *In the Years of Our Lord* should prove an inspiration to seek out those eye-witness accounts of Christ. For those who know the Gospels well, the book will prove satisfying as material for meditation.

R. F. GRADY

THE GREAT REPUBLIC. By Ross J. S. Hoffman. Sheed and Ward. \$2.25

IN June, 1940, as the Nazi war machine rolled over France, the League of Nations quietly died at Geneva. So ended the most ambitious plan to establish international peace and order since the heyday of the Holy Roman Empire in the early Middle Ages.

If after the anguish of this war we are not to fail again, Professor Hoffman believes that we must understand the defects in previous attempts to create visible organs of international order.

This book is an essay toward such an understanding. The Holy Roman Empire, the proposals of Henry IV of France and the Abbé de Saint-Pierre, Napoleon's dream of a new Holy Roman Empire under French hegemony, the Holy Alliance, the Concert of Europe are in turn subjected to a realistic and critical appraisal.

The most challenging chapter is reserved, of course, for the League of Nations. Although the absence of the United States, the failure of the League to act when challenged, notably by the Russian attack on Poland in 1920, the conflict of purpose between Britain and France all contributed to the failure of Geneva, the author believes a more fundamental cause was at work. He contends that the political form of the League responded to no historical or cultural reality. It ignored the existence of Christendom, the "Great Republic," to which the men of Western Civilization everywhere still profess a shadowy allegiance. Based on the unreal visions of rationalistic Liberalism, the League failed, in other words, because it did not respond to anything in the political consciousness of Western man.

The Great Republic is a challenging book that will provoke discussion and disagreement. Certainly many will not agree that Vichy France has yet embraced totalitarian nationalism, or that consciousness of membership in a common Christian civilization is sufficiently operative to serve as a basis for an international order. Nevertheless, in stating the problem of world peace against an historical background, Professor Hoffman has made a valuable contribution to the most important problem of the day.

BENJAMIN L. MASSE

THE SUN CLIMBS SLOW, by Julia Davis. E. P. Dutton and Co. \$2.50

JULIA DAVIS has written a quiet though thoroughly moving story in her latest offering, *The Sun Climbs Slow*. Though it contains but few characters, and none of them is drawn in heroic proportions, they are all real, convincing, attractive. Having grown out of the Spanish War, which is presented as seen through the eyes of a very impressionable youngster, it builds up to a grim picture of the havoc of war which leaves its mark on its unfortunate victims.

Jaime Aineto, fleeing from war-ravaged Spain with his two children, Xaim and Marca, arrives in New York. All that life held dear for him lay prostrate in Spain. He had fought on the side of the Loyalists, had felt the bitterness of battle in the death of his wife in a bombing raid. Idealist though he was, he realized that there was no life left for him or his family in Spain. With hope in his heart he left his little brood in the care of Jean Curtis,

whose husband had also fought the losing cause of the loyalists and met death in battle. With Jean Curtis, Xaim and Marca went to live a quiet life in the New York farming district, while Jaime journeyed on to Mexico to found a home for his family. Success eludes him. His children, who he had hoped would grow up in the Spanish tradition, are fast becoming young Americans. Finally Jaime accepted the inevitable, finding the peace he had lost in the security America had to offer. A rather obvious love situation springs up between him and Jean as they face a brighter future together in New York.

Julia Davis writes an interesting story into which she has woven large fragments of the war. Its effect on children, both Spanish and English, is well portrayed. Her Xaim and Derek are typical of many youthful lives that have felt the blight of war-born tragedy. One is jolted a bit at the author's implied sympathy with the Loyalist cause. In this otherwise splendid story there is strength of a quiet type and a challenging interest throughout.

JOSEPH R. N. MAXWELL

A COMPANION TO THE SUMMA. VOLUME I: THE ARCHITECT OF THE UNIVERSE. By Walter Farrell, O.P. Sheed and Ward. \$3.50

THIS latest Companion to the *Summa* completes the first three of a projected series of four volumes. With the same masterly treatment that distinguished Volumes II and III, Father Farrell here develops in popular form and the language of today Saint Thomas' study of God and the world in the *Prima Pars* of his *Summa*.

Beginning with an introduction to the person and genius and method of the *Doctor Communis*, Father Farrell, with the reassuring ease of a competent and friendly guide, leads the reader through the richly furnished corridors and high-vaulted halls of the Angelic Doctor's thought. The substance and the spirit of the 119 *Quaestiones* are here refashioned, rethought, reclassified, abbreviated, but still Saint Thomas: God and His world; God's existence, His nature, His attributes, the inner Divine life of the Trinity; the world in its creation, its distinction into angelic, corporal, human, its conservation and harmonious direction. In all this God transcends His world as the most real, most wise, utterly perfect ruler and architect of His universe. Man, in his intelligence, his freedom, his responsibility and his sublime destiny, emerges in his full importance as a human individual.

The subject matter of this volume is of great moment in the intellectual confusion of our times. Materialistic preoccupation with the reality of details confronts a welter of contradictory philosophies of religion. The materialist must learn to think, the philosopher must learn to think correctly. For both, Saint Thomas can lead the way. Devout searchers for the ultimate answers in the living of human life will be deeply indebted to Father Farrell for his surpassing adaptation of Saint Thomas' thought to modern needs.

LAURENCE J. MCGINLEY

MARYLAND MAIN AND THE EASTERN SHORE. By Hulbert Footner and Louis Ruyl. D. Appleton-Century Co. \$5 MOST divided of all States in the Union is Maryland, so much so that there are really five Marylands: Southern Maryland, the Eastern Shore, Central Maryland, Western Maryland and Baltimore City. The first two named, in particular, or Tidewater Maryland, know and care astonishingly little about the rest of the commonwealth and still less about one another. Folks quite honestly refer to other parts as "furriners," and the same, in a sense, applies to the relations of Baltimore City with all and sundry Counties.

Hence a certain suspicion attaches to anyone who tries to sum up all Maryland in one characterization. The authors of this comfortable excursus do not waste too much effort thereon, but content themselves with spending pleasant hours on front porches of various Maryland communities, picking up a sizable supply of local folklore and personal histories, and building this around Mr. Huyl's very expressive pencil sketches.

SHEED & WARD'S CORNER

More and more people are returning to the Liturgy and finding there as nowhere else the commonsense and stamina necessary to activate the Church's realism. Edward Watkin's celebrated book, *The Catholic Centre*, was immediately seen as a beacon in this movement. Now in **PRAISE OF GLORY** (3.50) he particularizes his general thesis and writes on lauds and vespers. Its exposition is saturated with the author's almost unique consciousness of art history and the heresies of the world.

The first volume of the Abbé Constant's **THE REFORMATION IN ENGLAND** is already a classic appealed to by both Catholic and Protestant scholars as authoritative. The second volume, **EDWARD VI** (4.00), is written with equal erudition and urbanity. But the subject is more vital for three reasons. Scholars have covered the reign of Edward VI and the Protectors less adequately. Here the real and permanent Reformation was begun and finished. Here the problem of land reached its crisis, and the principles of the Liberal State in their most attractive form were promulgated.

In May we are publishing three important reprints that because of the bombing of our London office went out of stock long before everyone was satisfied. They are: **HYMNS OF THE CHURCH**, by Gertrud von le Fort (1.50). "Here indeed we have vision in a day when the distracted world is in dire need of vision. They are like the Psalms of David. Never does the superb imagery fail, nor the sonorous beauty of the long lines." . . . *Spirit*. **THE GOD OF REASON**, by J. K. Heydon (2.00). "Every page offers evidence of his familiarity with the vast field of modern research and his keen insight into the tortuous process of contemporary thought. Well might the solid little volume be called an up-to-date *itinerarium ad Deum*."—*Homiletic & Pastoral Review*, and **IN DEFENSE OF PURITY**, by Dietrich Hildebrand (2.50). "The book is unique and must rank as a standard work."—*Universe*. "Shows how the sexual life rightly used leads to a full individual life."—*Everyman*.



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Critique of such a work can only be attained by sampling. Since the Southern Maryland Counties come at the end of the book, in accordance with traditional non-Southern-Maryland attitudes, my sample is taken also toward the close. There seems to be an implication there (p. 274) that St. Mary's County ladies, being "Catholic and aristocratic," do not achieve the same results in the preparation of porcine delicacies as are accomplished by the Protestant inhabitants of adjoining Calvert County. Grounds for this allegation are not clear. The reviewer has on sundry occasions been witness to the avidity with which Calvert County visitors to St. Mary's from across the Patuxent River devoured the Catholic (and Methodist) sausages and salads prepared by the ladies of Cedar Point and vicinity. Generalizations are always dangerous. But apart from such minor slips, Messrs. Footner and Ruyl have prepared an engaging volume.

JOHN LAFARGE

FOUR YEARS OF NAZI TORTURE. By Ernst Winkler.
D. Appleton-Century Co. \$2.50

DESPITE its lurid title, this book is not a mere atrocity story. True, it is filled with rather detailed pictures of the degradation and torture that is meted out to prisoners in the Nazi concentration camps, but the descriptions are not revolting, as they were too often in Valtin's *Out of the Night*. They are brutally frank, but the Godless regime he describes is brutal.

The element that lifts these recountings into a saga of idealism and inspiration is the motive that impelled Ernst Winkler. He was the lay secretary of a German Catholic Youth organization, and his suffering came upon him for the simple reason that he would not betray the names of the members. It was his Faith that carried him through, and Faith under persecution and unbending is the stuff that made the martyrs. Here is a modern martyr and his story, and it is one to make us proud of German Catholics.

DONALD G. GWYNN

ONE HUNDRED YEARS OF PROBATION. By N. S. Timasheff. Social Science Series, Fordham University Press. \$1.50

PROBATION, accurately described in this very timely monograph, is a modern device for the extra-mural treatment of criminals which has been established, by legal enactment, in forty-seven of our States within the last sixty years. It registers a sharp break with preceding traditions of the criminal law. Certainly, the probationer is a convicted offender and a prisoner "in the eyes of the law," but his treatment is conceived in terms of supervised social adjustment in the community, and not in terms of discipline and punishment in a penal institution.

Professor Timasheff has done an excellent job and his interesting monograph is an authoritative and scholarly addition to the literature commemorating the centennial of probation in the United States. The monograph is pointedly historical and very illuminating. It is not a critical appraisal. Hence the reader will have to apply elsewhere for a detailed study of the machinery and administrative organization of the various probation systems now in operation, and for a critical survey and evaluation of the successes and failures of these systems.

Professor Timasheff should have at least mentioned Edwin Cooley's *Probation and Delinquency* in his all-too-brief bibliography of secondary sources.

JOSEPH J. AYD, S.J.

HAROLD C. GARDINER, Literary Editor, has lectured on best sellers. He also functions as Book Review Editor.

SISTER BERCHMANS LOUISE, S.N.D., is Professor of English at Emmanuel College, Boston.

RICHARD F. GRADY, S.J., after completing his studies abroad, returned to teach English at Loyola College, Baltimore.

THEATRE

THE MOON IS DOWN. Another strong play has come to town, made from a strong book. Its theme is the greatest on our planet today. Which of the world's warring forces will conquer, and why? John Steinbeck, who wrote *The Moon is Down*, now produced by Oscar Serlin at the Martin Beck Theatre, thinks he knows the answer. The Germans will lose in the end because of the universal hatred they arouse.

There is no question of the big drama in the play. Mr. Steinbeck goes immediately to the heart of his subject. He shows us army troops, obviously German, taking possession of a conquered town in Norway. He shows us what the Germans do to the Norwegians there and, even more vividly, what the Norwegians do to the Germans. The Germans have had their orders; they are to fraternize. They are also to begin immediately the work for which they have taken the town, the transfer of the coal in its mines to Nazi control.

The commander of the invasion troops is a Colonel who had served through the World War. He is disillusioned, war-weary, heart-sick. But he is obedient to orders from Berlin. He is innately a reasonable man. He will allow rape and killing if so ordered, but he prefers to fraternize. So do his young officers, with one exception.

But the villagers will have no such pretext. They distill and distribute something more poisonous than any lethal gas—the deadly hatred of their own souls for the invaders. Not an eye in the village holds a friendly light, not a face wears a smile. They work, they live, but they do not tolerate. Under their implacable hatred enemy nerves disintegrate. And this is where the first question rises in the spectator's mind.

Mr. Steinbeck must have met some singularly sensitive Nazis. The rest of us have not. What some of us have met and studied at close quarters is the utterly ruthless product of the terrible Nazi machine.

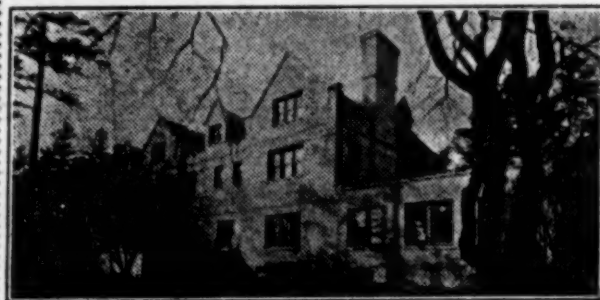
Don't imagine for a moment that the Nazi spirit really softens under the villagers' treatment. Mr. Steinbeck thinks it would. He makes his German officer smash nervously. They really weaken a bit, outwardly, but they don't soften inwardly. He makes them, I think, more sensitive than any Nazi could be. But in the end he lets them run true to Nazi form and resort to terrorism. They kill the two finest men among the villagers—the kindly, unimaginative Mayor and the village doctor, life-long cronies. They have no idea that they are heroes. They go to their deaths as simply as they lived.

That's almost the whole story, though I haven't mentioned the perfect direction of the play by Chester Erskine nor the dynamite that both sides use toward the finish. However, we don't see the dynamiting and there are very few loud noises of any kind. We're all as quiet as the Norwegians. There's just a tremendous nerve tension of which every imaginative spectator in the theatre gets his full share.

The acting is superb and almost painfully realistic. The best is that of Ralph Morgan as the Mayor, Otto Kruger as the Colonel at the head of the invading troops, and Whitford Kane as the village doctor. William Eythe, Carl Gose, Rudolph Collins, Alan Hewitt and John Seymour as German officers are five strongly contrasting types, and Jane Seymour as Annie is the type of dominating family retainer most of us recognize. Maria Palmer is good in her brief scenes.

The Moon is Down is written and staged with conviction and acted with the quiet but fierce sincerity the Norwegians have thrown into their rebellion since they recovered from the first shock of invasion. Don't miss it.

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FILMS

RIO RITA. It is certainly a sign of the times when
 musical comedy librettos give up their privileged indiffer-
 ence to real life and concern themselves with the topical
 material of melodrama. This new version of the old
 stage favorite does not gain much in plausibility, but it
 rises sharply in entertainment value as it substitutes
 Nazi agents for the customary badmen of the Rio
 Grande. The heroine in this reading is the owner of a
 prosperous hotel who is unwittingly harboring spies
 among her employees. A homecoming singer and a pair
 of supposed detectives are involved in the comic compli-
 cations, which include a slight case of murder, and man-
 age to capture the Nazis after a frantic chase for a tell-
 tale notebook. S. Sylvan Simon is not deterred from giv-
 ing the picture a frankly farcical outlook even by the
 ominous presence of Hitler's minions, and the fact that
 Bud Abbott and Lou Costello are prominent in typical
 roles should remove any suspicion that the production
 was meant as a clarion call to democracy's guardians.
 John Carroll and Kathryn Grayson handle the musical
 duties satisfactorily, and the picture is amusing and
 colorful enough to please *adults* who do not object to
 diluting escapism with playful propaganda. (MGM)

THIS WAS PARIS. The British view of the fall of
 France and the part played in it by the Nazi's fifth col-
 umn does not differ substantially from the Hollywood
 versions now current. The romantic improbabilities of
 commercial melodrama are still more important to the
 producers than any attempt at realistic reporting, and
 the striking tragedy of the actual event is lost in layers
 of greasepaint and hokum. The plot of this film takes
 up the case of an American girl working in Paris for
 employers who are secretly pro-German. She is assigned
 to drive an ambulance which they have donated, and
 discovers too late that she is carrying a code message
 for the enemy. The efforts of an American reporter and
 an English officer assure her safety but cannot change
 the country's fate. John Harlow makes the standard mis-
 take of seeking forcefulness in a mere recital of Nazi
 brutality, and, despite good work by Ann Dvorak, Ben
 Lyon and Robert Morley, this is weak fare for *adults*
 grown used to horrors. (Warner)

MOKEY. The problems of foster-parenthood are outlined
 appealingly in this sentimental study of a boy whose
 father remarries and thus introduces a bewildering com-
 plication into his home life. The best intentions on the
 part of the step-mother fail because of her lack of under-
 standing of the youthful phenomenon given into her
 care, and the boy's pranks lead to a scolding which
 results in his running away from home. His flight brings
 the son face to face with reform school but the mother,
 realizing her share in the problem, wins both of them
 another chance. Director Wells Root is forthright in
 playing upon sympathetic responses, and a capable cast,
 including Dan Dailey, Jr., Donna Reed and Bobby Blake,
 makes this entertaining *family* fare. (MGM)

TWIN BEDS. Farce is one of the many things that do
 not improve with age, and this dated play labors under
 the added handicap of a superimposed sophistication.
 The plot consists in involving a young wife, who has
 married but is unwilling to give up her social freedom,
 in suspicious circumstances while her jealous husband
 fears the worst until the required footage is exhausted
 along with the audience's patience. Explanations are
 then in order and innocence triumphs. Tim Whelan's
 direction points up the ambiguity of the script, and few
 chances for *suggestiveness* are missed. Joan Bennett and
 George Brent are mere well-dressed types in a tasteless
 film. (United Artists) THOMAS J. FITZMORRIS

CORRESPONDENCE

LINCOLN'S CATHOLIC NEGRO FRIENDS

EDITOR: Permit me to thank you for the wonderful review of my book, *They Knew Lincoln*, in your excellent magazine (February 14).

In my early days, the priests of Saint Patrick's Church wielded a wonderful influence in the Old Ford's Theater neighborhood both with Protestants and Catholics. You can see this from the book.

Dr. Morgan, who married into the Carrolls, relatives of Bishop Carroll and Charles Carroll of Carrollton, Maryland, was a world example of the Good Physician. He knew no religious lines when he administered to the poor and gave to the needy, as you could see from his treatment of Old Aunt Eliza.

Aunt Mary Dines, who led the singing for Lincoln, was a Catholic and died in a charitable Catholic Home.

De Fleurville, "Billy the Barber," was educated by the Jesuits in Haiti, and after his grandmother's death in Baltimore, followed the Jesuit Trail in the Mississippi Valley in search of a place where he might be free to worship God in the ways of his forefathers.

Finding none in Springfield, Illinois, his newly adopted home, he set up the Mass in his own home and also gave, with a few other Catholics whom he found in this place, freely of his money to build the first Catholic Church in Springfield. He was liberal enough to help any other denomination that was in need.

I am informed that in this church there is now a tablet to these men and De Fleurville's name is on it.

Although I was and am a Protestant, the lessons in reverence, honesty, character building and lessons from the Scriptures which I was taught in the old Saint Augustine's Catholic School have never been forgotten and were constantly before me while writing *They Knew Lincoln*.

Washington, D. C.

JOHN E. WASHINGTON

CORRECTION

EDITOR: In my article, *Does Eastern Europe Face Another Munich?* (AMERICA, April 4), the quotation from William Stoneman on page 709, from his article in the *New York Post*, ends with the words: "the absorption of Lithuania, Latvia and Estonia." The next sentence, beginning with the words, "And strangely coinciding . . ." is not from Mr. Stoneman, but my own.

New York, N. Y.

ANTONI TARNOWSKI

VICTORY AT HOME

EDITOR: The President of the United States, at almost regular intervals, comes out with a plea for the nation to unite in prayer for peace. That's fine. It shows the proper spirit, but we'll go into church and pray for peace on appointed days and then ignore the fact that our nation, now pagan, ought to do a little housecleaning on its own. How can we preserve our ideals abroad when at home we ignore their crying need for defense?

We Catholics can't do the whole job, but we can do a lot. For one thing, we can cooperate wholeheartedly with such organizations as the Legion of Decency, whose work is more vital to us now than it has ever been. Perhaps our lack of cooperation is partly the fault of the Legion itself. Why should the list that it publishes reach only those people who subscribe to or read Catholic periodicals? Surely this group is in the minority. And, unfortunately, not all Catholic periodicals publish this list at that! The list is important and should be brought

to the attention of every Catholic family in the country. At least, it should be presented in all our Catholic publications. The Legion of Decency is a most important means toward our victory here—the victory without which all other conquest loses meaning.

New York, N. Y.

WILLIAM X. BYRNE

HOW TO CHOOSE BOOKS

EDITOR: How very much I appreciate the "sorry-for-yourself-doldrums" (*And on Book Clubs*, AMERICA, April 11), described by Harold C. Gardiner on receipt of the letter from the Literary Guild Lady on her *Bride of Glory*. I have absolutely no patience with people who must be among the first to read books as they come from the press and must hear from somebody else whose book is coming out and must get it and read it immediately.

I echo and re-echo the last two paragraphs in your article. Why Catholics must follow the so-called smart modern writers, be they ever so filthy, just to be in the swim, is a mystery. All I need to do is read the reviews in AMERICA and I know whether I would spare the time, much less the expense, to read a book mentioned. Certainly, we have plenty of reviews of all books from our Catholic reviewers to help us choose our books without following the recommendations of Fadiman and others like him.

Philadelphia, Pa.

SARA E. GIBBONS

A PLAN FOR PRAYER

EDITOR: About two years ago a group of business men in downtown New York formed a society to bring about peace by an outward manifestation of their faith in prayer. There were no officers, no dues, no obligations. They merely met in a group once a week at a convenient corner as they came out of one of the large office buildings and walked to the nearest Catholic church, where they would kneel and pray, in their own individual way. The time of the visit would be from two minutes to an hour, depending on their choice and circumstances.

At that time the United States was not at war. Today we read of American soldiers being practically annihilated on Bataan Peninsula. Tomorrow we may read of a similar catastrophe at another corner of the earth. The next list of casualties might contain the name of a friend or relative.

Here at home we are inclined to accept these far-off tragedies rather placidly unless we are directly affected. But all of us will be directly affected in the not too distant future, unless God in His mercy brings an end to this world carnage. All of us, from the ordinary citizen to the pilot of a bomber, are struck with the futility of human means in restoring the world to sanity and security and peace. Then we are inclined to sit back and wearily watch the days go by—and they are precious days.

Prayer is mightier than the sword. In our hearts we sincerely believe that this is the truth. We believe it because we cannot convince ourselves that sharpened metal and steel shot from the guns of battleships or a fleet of flying fortresses is greater than God Almighty.

We know that the hope of the world lies in prayer. And we know that we can pray, if it is only to say "God help us," from our hearts. That peace has not come yet is cause for more prayer, not for less.

May I humbly suggest, then, that men in all walks of life consider this idea and form groups in their offices, stores or factories to follow the simple but effective plan

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mentioned above. It is no great burden to take a few minutes at the end of the day's work to go to a church and pray to Our Lord in Heaven to restore to us the peace which He alone can give us.

It would be a practical demonstration of true Faith and a strong example to those who have not that Faith.
New York, N. Y. LAWRENCE W. GRADY

GOOD NEIGHBORS TO THE NORTH

EDITOR: At last we have begun to take an interest in our South-American neighbors. But what about our neighbors to the North, our co-religionists, the French Canadians? How many of us really know anything about them? Oh, yes, tourists' knowledge, nothing more.

How can we get to know them, to know about them? What reliable books have been written about them? Or, better yet, what books have they themselves written? What poets are there up in French Canada? What artists? What musicians? What about their churches, schools, colleges, libraries?

What refinement of mind and taste is the possession of a people who have lived there over four hundred years, people who came from a great country, France, and who have been governed by another great country, England?

New York, N. Y.

CONRAD HALL

BETWEEN THE EYES

EDITOR: The article in the March 28 issue by Mr. Battista on *Science Reveals the Mechanisms of God* squelched my qualms in a flash. It was simply wonderful and most unusual—something that makes you sit back and make a five-minute retreat on the spot.

This is the kind of material which would go a long way toward making AMERICA even more outstanding among Catholics and non-Catholics. Catholic magazines could increase their potentialities and effectiveness many-fold if they would carry more articles that will strike a Protestant as well as a Catholic between the eyes. You are doing a swell job with AMERICA.

Yeadon, Pa.

G. JEAN

THE WHY OF THE WHO'S WHO

EDITOR: Congratulations on putting a little Who's Who at the end of the book reviews. Why not mention everybody's qualifications, and not only the three featured ones?

South Langhorne, Penna.

JOHN F. WEIGLEIN

[Space, friend, is the reason. By mentioning the feature reviewers week by week, we will eventually cover them all.—EDITOR.]

MORE ON NEWMAN

EDITOR: Somewhere in his pre-Catholic writings, Newman speaks of the sadness—were such emotion compatible with beatitude—of the Saints, due to their mislocation in "Romanish" worship. Now, if from his vision in God, the great Cardinal is aware of the spreading interest in his canonization, may we not imagine that he, too, is moved by a possibly un-beatific emotion—surprise? Surprise that men have come to see such virtue in a life in which he himself found much failure and frailty.

A man's correspondence is often a liability. From his letters we know that the often great Cicero was often petty; but are we sure that the personally silent Demosthenes had no particular failings? My point is that some things in Newman's letters and writings may seem quite human but somewhat unsaintly. So I think that the key to the matter is what Wilfrid Ward says of him: that he could keep his hand in the fire but not always stifle the outcry.

And who is the greater—the stoical Scaevola with hand tabescent in the flames, or He who, with Hands extended asked: "Will you also go away?"

JOHN B. BROLAN, S.J.

EDITOR: I am hoping and praying that we will soon be able to say Saint John Henry Newman.

I never read a life more deserving of sainthood and think an early canonization would in a measure atone for the long delay in raising him to the dignity of Cardinal. I am happy to join the many who are petitioning for this favor for one so deserving.

Canton, Ohio

MARY BERNOWER

EDITOR: The following resolution was passed by the delegates to the Third Annual Convention of the Northwest Province of the Newman Club Federation, which convened in Pullman and Moscow on December 27-30.

Whereas, Father C. Callan, O.P. of Maryknoll, New York has recently called the attention of the faithful to the possibility of the institution of the cause for canonization of John Henry Cardinal Newman, through his letter to the Editor of AMERICA, a Catholic periodical, and

Whereas, the Northwest Province of Newman Clubs, together with the Newman Federation, have accepted Cardinal Newman as their patron, and

Whereas, the Northwest Province of Newman Clubs assembled in Convention at Pullman, Washington and Moscow, Idaho, on the dates, December 27-30, have considered this cause for canonization, therefore, be it

Resolved, that all the clubs of the Northwest Province join in prayers for the institution of this cause of canonization of Cardinal Newman, and further be it

Resolved, Father Callan be informed that the Newman Clubs of the Northwest Province stand ready, as a cooperative group, to participate effectively in the advancement of the aforementioned causes should he see fit to call upon the Province, and further be it

Resolved, that the Corresponding Secretary be instructed to send a copy of this resolution to Father C. Callan, O.P., Father F. Talbot, S.J., Editor of AMERICA, and to Father Armand La Verdiere, Chaplain of WSC Newman Club, who brought this matter to the attention of the assembled delegates.

The delegates thought you might find this resolution of interest, and possibly of use; it is in accordance with instructions that I am forwarding a copy of the resolution.

Ellensburg, Wash.

LEAH COLWELL,
Corresponding Secretary
Northwest Province
Newman Club Federation

EDITOR: From an unforgotten day early in childhood when my wistful Protestant mother taught me *Lead Kindly Light* and told me the story of Newman's conversion, through long intervening years to the day when I was received into Holy Mother Church, the benignant Cardinal has haunted me persistently like a herald of the Hound of Heaven Himself. May I therefore add my name to the roster of those who long and pray for his elevation to the altars?

As time goes on, evidence will accumulate justifying our aspiration for the controversialist at once so uncompromising and so charitable. May I add my bit, not too impressionistic, I hope? I have often thought, as I have struggled often almost despairingly to perfect a literary style, that the very contour of Newman's sentences is evidence of his holiness. Anyone at all aware of the pitfalls, the frets and the fevers which waylay the literary aspirant should recognize in Newman's healing cadences an untroubled and all but unconscious mastery which, assuredly, could have come only with a prodigal infusion of Grace.

Seattle, Wash.

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EVENTS

A NEW practice, that of giving railroad trains tickets for illegal parking and speeding, commenced. . . . In upper New York State, a conductor was fined ten dollars for parking his train on a crossing longer than five minutes. . . . Motorcycle police in a New Jersey town were ordered to give railroad engineers tickets for speeding down the town's main street. . . . Marriages continued. . . . In Pasadena, Calif., a seventy-five-year-old couple celebrated the golden anniversary of their engagement by taking out a license to wed. . . . Urbanity was stressed. . . . A Kansas City traffic school gave instructions on "how to make a polite arrest." . . . The be-kind-to-animals movement suffered setbacks. . . . A young Los Angeles girl sued to have her brother removed as guardian because he insisted on keeping thirteen cats, nineteen canaries and a dog in the house. . . . In Rock Springs, Wyo., a "No Dogs Allowed" sign was hung up on the jail entrance. A woman prisoner had smuggled a canine into her cell. . . . Correspondence caused trouble for soldiers. . . . In a letter to an Illinois friend a soldier explained the note's brevity by writing: "The censors don't allow us to write very much." The censor added this postscript: "Don't let him blame the censor for the short letters. Your friend is just too lazy to write more and is using us as an excuse." . . . Another soldier in a note to a Chicago girl revealed that he felt lonesome. The girl sent his letter to a Chicago paper. The soldier thereupon received more than 1,000 letters, including five offers of adoption and ten marriage proposals. He commented: "I'll never write anyone again that I'm lonesome." . . .

Divorce courts were busy. . . . After endeavoring in vain for twenty-two years to ascertain his wife's age, a Newark, N. J., husband finally sought a clue by inspecting the date of her mother's death on a tombstone. When the wife learned of this activity, "she went for me," he testified, "she pulled the clothes off me." He never did find out her age. . . . In a Massachusetts court, a woman exhibited a box full of hair and declared her husband had pulled it from her head on New Year's eve. . . . A New Mexico citizen ran over himself with his own automobile. He had pushed his stalled car around so that it would face downhill, and gotten in front of the machine just as it started. . . . Typographical errors caused confusion. A private in Texas received a warrant of promotion stating he was "hereby appointed to the rank of colonel." . . .

Dips from Life. . . . An Indianapolis girl, a bride at fourteen, a mother at fifteen, a divorcee at sixteen. . . . A Detroit factory advertising for workers from forty-five to ninety-eight years of age. . . . An eighty-five-year-old Massachusetts woman starving herself to keep eighteen stray cats fed. The woman being brought to a hospital suffering from malnutrition. . . . A Cleveland judge allowing jurors to question witnesses directly. . . . The Osage Indians in Oklahoma deliberating whether they will allow squaws to vote in the tribal elections. . . . Mohandas Gandhi, smallest of the world's statesmen, weighing only 112 pounds. Still married to the wife he wed when she was ten years old and he was thirteen. . . . Tiny Canadian girl eating her father's gasoline rationing coupons, swallowing sixty gallons worth. . . . Hubert Wilkins, famous Australian explorer, losing his way in Atlanta, Ga., on a short walk from his hotel, entering the wrong hostelry, complaining to the desk clerk there that his door key does not fit. . . . American flyer, wearing a Crucifix around his neck, bailing out into the Pacific north of Australia, swimming to nearby island. Natives shouting: "You Jap," about to kill him. Noticing Crucifix, natives befriending him, exclaiming: "Jesus number one man."

THE PARADER